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OXONIANA:

OR

Anecdotes

RELATIVE TO THE

UNIVERSITY AND CITY OF OXFORD.

THE FIRST VOLUME.

OXFORD:

PRINTED AND SOLD BY SLATTER AND MUNDAY.

1806.

ADVERTISEMENT.

FOR most of the materials which compose these volumes, the Editor is indebted to large and scarce publications, as well as to MSS. deposited in the Bodleian Library.

To exhibit a view of the customs and manners which have prevailed at different periods, has always appeared to the Editor not only the most useful, but the most pleasant, employment of the antiquary. To this subject he has been particularly attentive; to this most of the anecdotes bear some reference; and, he

hopes, that as they relate to the first University in the world, they will not be entirely destitute of interest.

In a collection of separate and unconnected anecdotes, but little method will probably be expected. Without an ostentatious display of it, however, it has been by no means overlooked. The first volume will be found to contain historical and antiquarian articles relative to the University in general, while the second is confined to those of the different colleges. The third and fourth volumes, after having noticed some of the public establishments, such as the Bodleian Library, the Picture Gallery, the Theatre, &c. contain letters from eminent men, curious articles of biography, miscellaneous anecdotes, and a collection

of historical memoranda; all of which are more or less illustrative of the manners of our academical predecessors. To this latter circumstance must be attributed the notice of many events, which, independently of this consideration, and a certain degree of interest they may excite by their locality, might be thought of too trifling a nature for publication.

In making extracts from MSS. and old printed books, the Editor has been careful to preserve, in most instances, not only the quaint and obsolete style, which is often peculiarly adapted to the narrative, but the original *spelling*, for *orthography* it cannot be called; the same word being found spelled, by the

same writer, in a very different manner. The same attention has been paid to the old punctuation, which, as may reasonably be supposed, appears to have been not less arbitrary than the spelling.

A table of contents is prefixed to each volume; besides which, from thegreat variety of matter contained in this work, it appeared necessary to conclude the whole with a general index.

The Editor has thought proper to say thus much in explanation of his design, to which he has only to add, that should these volumes prove as amusing to those who may honour them with a perusal, as they did to him, while he was employing his lei-

sure hours in their compilation, he shall at least have the satisfaction to reflect that those hours were not entirely useless.

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OXONIANA.

I. ANTIQUITY OF OXFORD.

THE foundation of Oxford, like that of most ancient places, is involved in great uncertainty; in which, in all probability, it will now for ever remain. Few subjects have been more frequently discussed; but this, unfortunately, is one of those subjects from which discussion has not been able to elicit any new light. One difficulty has given rise to another, till the whole matter is become extremely confused.

Some pretend to trace the foundation of Oxford back to the very remote period of eleven hundred years before Christ. Their account, of course, is so extremely fabulous, as not to claim any serious attention. They

say, that when "Brute and his warlike Trojans came into this island," they were accompanied by some Greek philosophers, who settled at a place, from that circumstance, called Greeklade,* and that afterwards disliking that place, they removed to another, to which, on account of its pleasant situation, they gave the name of Bellositum, which was afterwards called by the Britons, Rhedychen, and by the Saxons, Oxenford, a word of the same signification as that which it had previously obtained from the Britons. This opinion is maintained by John Rouse, the Warwick Antiquary, who lived in the reign of Edward the Fourth, with the curious and improbable addition, that certain physicians, who were among these philosophers, selected for themselves a place near Greeklade, to which they gave the name of Lechlade,† that is, the place of leeches or physicians.

* Now Cricklade, in Wiltshire.

† Leachlade, in Gloucestershire.

In Brompton's Chronicle, written before Rouse's time, it is asserted, that before the ?ear of Christ 632, (between which and the ›eriod mentioned in the last account, it ?ill be observed, there is a very great in-:erval) certain schools for Greek and Latin ?ere established at Greeklade and Latin-ade, or Leachlade; but there is not a ?ord about their being removed to Bel-lositum, Rhedychen, or Oxenford.

Leland and Bale mention these circum-stances, without affixing any date to them; hey are, however, supported in their full xtent by Cay, Fox, and Twyne.

Wood brings forward an old Saxon ma-ıscript, in which Greeklade and Oxenford e mentioned together, as having some ınection with one another.

't seems to be the opinion of most writers this subject, whose credulity does not y them so far as to place any confidence ıe story of " Brute and his warlike Tro- " that some schools existed at Oxford e the time of Alfred, which having reduced to a very low state by the

Danish wars, were restored by that great man, who, at the same time, founded others, and allowed them all certain privileges, besides which, he obtained for them immunities from Pope Martin the Second, about the year eight hundred and eighty-three.

The Schools erected by Alfred are said to have been called the Great Hall, the Lesser Hall, and the Little Hall. The Great Hall was set apart for the Study of Divinity; the Lesser Hall for Logic, Music, Arithmetic, Geometry, and Astronomy; the Little Hall for Grammar and Rhetoric; and each consisted of twenty-six scholars. St. Neot and Grimbald were the first professors of Divinity. It was at the request of the former that Alfred instituted these schools; the latter he sent for from abroad to preside over them. The first reader in Logic, Music, and Arithmetic, was John, a Monk of St. David's; another Monk, of the same name, who was the companion of Grimbald, was the reader in Geometry and Astronomy; and Asser read in Grammar

and Rhetoric. These schools do not appear to have been endowed with any grant of lands, but were supported by an annual allowance from the Exchequer, which was regularly paid till the time of Harold or William the Conqueror, by one of whom it is said to have been discontinued.

The learned Selden being asked his opinion of the relative antiquity of Oxford and Cambridge, replied that "the best argument why Oxford should have the precedency is the Act of Parliament, by which Oxford is made a body, made what it is; and by which Cambridge is made what it is; and in the Act Oxford takes precedency. Besides, added he, Oxford has the best monuments to shew."

We may collect from Doomsday Book, 1st, that in the Conqueror's time there were in Oxford two hundred and forty-three houses, either within or without the walls, which paid taxes, and that there were at least five hundred and twenty-two more, which were so wasted and destroyed as not to be able to pay taxes.

2dly, That there were some mansion called mural, which were appropriated fo the repairs of the walls.

3dly, That the burgesses had pasture i common without the walls, which pastur was most probably Port Meadow, or th Meadow of the Town, as the name implies having been given and confirmed to then by several kings before the Conquest.

Oxford appears in MSS. and old authors to be called indiscriminately, *Civitas, Urb Villa,* and *Burgus.*

II. OXFORD CASTLE.

Mr. King, in his "Vestiges of Oxfor Castle," supposes that "a Saxon Castl was originally built here long befor D'Oily's time: a castle which containe such a sort of tower as was deemed, i those days, fit for royal residence.

"For that both *Offa,* and *Alfred,* and hi sons, and *Harold Harefoot,* actually re sided in the castle itself, and not, as som of the Norman Kings afterwards did, i

any adjoining palace, is most evident, because in the survey taken just after the conquest, no mention is made of the remains of any other palace, or place of royal residence at all, that they could possibly have dwelt in at Oxford; but only seven hundred and fifty houses, and those common houses, within and without the walls are described, besides twenty-four mansions on the wall.

"Considerable Saxon remains have lately been discovered, by digging within the castle area; and plain common sense alone might easily lead us to conclude, that there must have been in Saxon times some kind of buildings of stone, fit for the purpose of royal residence, *within the walls* of this castle, when it is actually ascertained by ancient records, that even *beyond the walls* a Saxon tower of stone was really standing in the time of King Ethelred, at a distance far on the outside, on *Grand Pont* bridge, in the very place where, in subsequent ages, the Norman tower, called Friar Bacon's Study, was built.

"There is, therefore, every reason to believe, whatever additional ditches D'Oily might make for perfecting the works, and for conveying the river round the whole, that there must have been a great surrounding ditch and wall long before, formed by King Offa, who is well known to have raised many great earth works elsewhere, and to have built great edifices of stone, at St. Alban's and other places, and who, we are positively told, built walls at Oxford, where also he fought with the Kentish Men."

Those who wish for a more particular account of the Castle, the Keep, and the Crypt, may consult the original. In his researches into the antiquities of the Castle, Mr. King acknowledges to have received very material assistance from "the indefatigable labours of Mr. Harris, who has the present custody of it, and whose skill as an architect and builder enabled him to search out every part with minuteness."

In the Castle was a College, founded by Robert D'Oily in 1074, which after some

time was translated to Osney; after which the Castle was possessed by Scholars of the University, as appears by the statutes, in which mention is made of *Custos, Socii, Sacerdotes, Scholares, et Commensales.* The Custos or Warden was always to be one of the Canons of Osney, (to whom this place belonged) who although he did not always reside here, yet he had his deputy to perform his office in his absence, and once a week, or commonly more, would lodge here to see good order kept, and whenever he came between the Nativity and Epiphany, the Scholars, having notice of it, would after supper go to Osney, and there wait till he came out into the court, from whence they followed him hither, conducted by the Pauperculus, or the Sexton of this place, with a burning torch in his hand, and when they came to the Hamel, which is the midway between Osney and the Castle, they would, by the Warden's appointment, begin and sing a hymn all together, till they came to their college, and so up to his chamber door, where, with

all due reverence, they left him to his repose.*

III. OSNEY ABBEY.

The following account of this magnificent Abbey is extracted from Wood's MS. in the Ashmolean Museum.

The entrance into the Abbey was through a great gate, which stood on the north side of the Abbey Church. This gate opened into a spacious quadrangle, built for the most part of free-stone, and from it you went through a spacious cloyster into the church, which stood on the left hand. This cloyster was decked and beautified with a boarded roof, having the arms of benefactors carved thereon, with several rebusses, and allusions to their names who contributed to the building: the chiefest of them was Abbot John Leech, who built three parts of the cloysters, through which

* MS. in the Bodleian Library.

you went also another way to the refectory, which was on the south side of the quadrangle: this was a large curious building, and rebuilt about the year 1247, by the said Abbot Leech. About the middle of the court was a lavatory or conduit, from whence water was conveyed into the kitchen, which was ample and convenient, and adjoined to the refectory on the west side; and behind, more to the south, stood the infirmary, where was a neat chapel or oratory, for the sick monks to attend divine service as long as they were able.

The next place observable was the dormitory, which was a long room divided into several partitions; but the most remarkable building of its kind was the Abbot's lodgings, which were without the common court or quadrangle, near the great gate. These were spacious, fair, and large, and had a hall more befitting a common society than a private man. The great stairs leading up into it were broad enough to contain five or six persons walking up a-breast. Between the two gates was a row

of buildings allotted to poor clerks and other indigent persons, and these had also a chapel adjoining their habitation, dedicated to St. Nicholas.

The fabrick of the Abbey Church was more than ordinary excelling, and not only the envy of other religious houses in England, but also beyond the seas, it being equally admired by foreigners, as well as our own neighbouring inhabitants, for the curiousness of its architecture, according to those times, the variety and exquisiteness of every window, the uniformity of the pillars and pinnacles, two stately towers, one at the west end, and another between the body and chancel or choir; neither was it more rare for the elegancy without than within.

Had Osney Abbey (says Willis*) been suffered to continue, and the four Oxford Friary Churches to have stood, scarcely any place whatsoever would have been

* Survey of Oxford Cathedral.

adorned with such stately churches as Oxford: for it is certain these excelled what are left standing, as much as the best church now in being does the meanest in that city.

After the dissolution of monasteries by Henry VIII. the king, to make some amends, was pleased to project the erection of some new collegiate churches and bishopricks, and to endow them out of the revenues of the late religious houses. These he in some measure effected by adding six episcopal Sees to the old number, five of which yet remain, viz. Chester, Gloucester, Bristol, Oxford, and Peterborough, that of Westminster, after ten years continuance, having been abolished by his son and successor, Edward VI. How five other intended bishopricks came never to be settled, viz. Dunstaple, Colchester, Shrewsbury, Bodmin cum Launceston, and Southwell, to which he had appointed bishops, is said to have been owing to the king's luxury, who had found other means for his money, which unhappily occasioned him, at the latter end of his reign, to make several al-

terations, and strip many episcopal Sees of their best estates and patrimonies, particularly this of Oxford, and alter and remove the first settlement of it from the most magnificent Abbey Church of Osney, to the Priory Church of St. Frideswide, not half so large or beautiful a fabric as where it was first fixed.

IV. OSNEY BELLS.

The invention of bells, that is to say, such as are hung in the towers or steeples of Christian churches, is, by Polydore Vergil, and others, ascribed to Paulinus, Bishop of Nola, in Campania, about th year 400; it is said that the names Nol and Campanæ, the one referring to t city, the other to the country, were for t reason given to them.

In the times of popery, bells were b tized and anointed. They were exorc and blessed by the bishop, from a b that when these ceremonies were perfo they had power to drive the devil

the air, to calm tempests, to extinguish fire, and to recreate even the dead.

The bells of Osney Abbey, near Oxford, were very famous; their several names were Douce, Clement, Austin, Hauteeter,* Gabriel, and John.

Near Old Windsor is a public house, vulgarly called the Bells of Bosely; this house was originally built for the accommodation of bargemen, and others navigating the river Thames between London and Oxford. It has a sign of six bells, i. e. the bells of Osney.

From the dexterity of the English in composing and ringing musical peals, wherein the sounds interchange in regular order, a practice which is said to be peculiar to them, England has been called the ringing island.

V. OXFORD TOWERS.

In conformity to the pedantry of the

* Potius Hautcleri.

times, Archbishop Warham, Chancellor of Oxford, at his feast of enthronization, in the year 1503, ordered to be introduced in the first course a curious dish, in which were exhibited the eight towers of the University. In every tower stood a bedel, and under the towers were figures of the King, to whom the Chancellor Warham, encircled with many doctors, properly habited, presented four Latin verses, which were answered by his Majesty. The eight towers were those of Merton, Magdalen, and New College, and of the Monasteries of Osney, Rewley, the Dominican, Augustine, and Franciscan Friars, which five last are now utterly destroyed.*

VI. UNIVERSITY DEGREES.

It does not appear that there were any degrees in either the Greek or Roman Academies; the only distinction was that of Masters and Scholars. The first semi

* Wood—Warton's History of English Poetry.

naries of learning among Christians were the Cathedral Churches and Monasteries,* but in process of time the schools belonging to them were regulated, and the men of learning opened others in places where they could find encouragement. Hence the origin of Universities, which at first were merely a collection of those schools, to which princes and great men gave liberal endowments, and granted particular immunities and privileges. Degrees were not conferred till the Universities were incorporated; a circumstance extremely probable, when we recollect that all civil honours

* Besides the mode of educating youths in religious houses, it was usual to receive them into the houses of the Bishops and Nobility, where they were instructed in learning, and occasionally filled up the retinue of the master. Pace, one of the restorers of letters in England, a friend of Erasmus, imbibed the rudiments of learning in the palace of Langton, Bishop of Winchester. Sir Thomas More was educated as a page with Cardinal Morton, Archbishop of Canterbury, about 1490, who was so struck with his genius, that he would often say at dinner, "This child here waiting at table is so very ingenious, that he will one day prove an extraordinary man."

must be derived from the supreme magistrate.

The most ancient degrees were those of Bachelor and Master of Arts. Before the existence of a certain statute, which obliged the Theologists to be Regents in Arts previously to their ascending the chair of Doctor, they were only Students, and Bachelors, or Masters of Divinity, without reading the Arts. At that time the degrees in arts were held in such estimation, as to be thought superior to that of Doctor in any other faculty.

The Degree of Doctor was not known in England till the Time of Henry II.* It afterwards became common, and was taken not only by Professors of Divinity, Law, and Medicine, but by those of Grammar, Music, Philosophy, Arts, &c. As the Doctors, however, of these professions seldom obtained great honour or riches, they de-

* Hence the stile or name of the University is, *The Chancellor, Masters, and Scholars of the University of Oxford.*

clined and fell into neglect. That of Music is the only one which has survived.

VII. UNIVERSITY DRESSES OR HABITS.

The Scholars are supposed in their dress to have imitated the Benedictine Monks, who were the chief restorers of Literature. Their gowns, at first, reached not much lower than their knees. The shoulders were but a little, or not at all, gathered; neither were the sleeves much wider than an ordinary coat, but were afterwards much enlarged. When degrees became more frequent in the reigns of Richard I. and John, other fashions were invented for the sake of distinction, not only with respect to degrees but faculties. The wide sleeves are still worn by Bachelors, and by those undergraduats who are on the foundation at different colleges. The gowns were at first black, afterwards of different colours. In the Chancellorship of Archbishop Laud, all were confined to black, except the Sons of Noblemen, who were allowed to wear

any colour. The gown used at present b
Masters of Arts is not ancient, and neve
known to have been worn before the tim
of John Calvin, who, as it is said, was th
first who wore it. The ancient gown ha
the slit longways, and the facing lined wit
fur.

With respect to caps; the square for
with the upper part pointed is supposed t
have been the most ancient; but on the i
troduction of the faculties of Divinity, La
and Medicine, the doctors in them wo
round caps. The two latter still reta
them. Some years before the Reformatio
the Theologists wore square caps, witho
any stiffening in them, which caused eac
corner to flag. They were such as th
Judges now use. It was the custom for th
Clergy to preach in caps, and for their a
ditors, if scholars, to sit in them; whic
continued till the troubles in the time
Charles I. On the Restoration of Charl
II. the auditors sat bare, lest if covere
they should encourage the laity to put o
their hats, as they did during the Rebellio

The most ancient form of the Hood was that which was sowed or tied to the upper part of the coat or gown, and brought over the head for a covering, in the same manner as a cowl; but when caps were introduced, the hoods became only an ornament for the shoulders and back; they were then enlarged and lined with skins.

The Boots were introduced by the Benedictines. The ancient form or fashion of them was but small, and came up to the middle of the leg, with little or no tops to them. They were worn by Masters of Arts at their inception; which custom continued till the introduction of the Degree of Doctor, when they were used by them, and the Masters wore Pantables or Sandals.*

VIII. UNIVERSITY AT STANFORD.

Anthony Wood assigns the date 1291, 20 Edward I. as the commencement of the University at Stanford, "Let us examine,'

* Wood's History of Oxford.

says he, " its first original, as far at least as can be discovered by ancient registers; rejecting in the mean while the authority of those writers, who refer its institution to Bladud, 870 years before the birth of our Saviour. And why should we not be of opinion that it was begun by Mr. Robert Lutterel, who studying for a time at Oxford, became afterwards rector of Ensham in this County? For in the 20th of Edward I. he made over the manor which he held in St. Peter's parish in Stanford, to the prior and convent of Sempringham, devoting it equally to the increase of the said convent, and support of such as should here study divinity and philosophy, and also for the maintenance either of a regular, or secular clerk, who should celebrate mass within the chapel of the Blessed Virgin in the said Manor. From this gift therefore of the said Mr. Robert Lutterel (which I find confirmed on the 29th of November, 1303, by John d'Alderby, Bishop of Lincoln) I do not at all doubt began these schools at Stanford, which the Oxonians (frequent-

ing the place) finding it become famous, especially as it is probable, the northern men, they removed to it, not at all driven thither by any disturbances in their own University, but chiefly allured by the newness of the place, and other inducements." Peck, however, in his History of Stanford, attributes the foundation of it to Henry de Hanna, early in the reign of Henry III. It appears to have been suppressed by Edward III, in favour of the Universities of Oxford and Cambridge, from the former of which there happened at that time, in consequence of a riot, to be a great secession.

IX. STATE OF LEARNING IN THE UNIVERSITY AT THE LATTER END OF THE THIRTEENTH CENTURY.

In the year 1284, John Peckham, Archbishop of Canterbury, came to Oxford to visit Osney Abbey. Which being finished, he called together the Masters of the University, who appearing before him, he made

a grave speech; then told them of div
erroneous opinions, which they, not beco
ing their wisdom, did maintain, and th
neither by reason, nor upon any scholastic
ground, but for the cause of commoti
did imprudently affirm and defend agai
the instructions and lessons of the ancie
philosophers and other wise men. Amo
their grammatical errors, it seems, th
held "ego currit," "ego legit," to be go
latin.*

X. STATE OF LEARNING IN THE UNIVE SITY AT THE BEGINNING OF THE SIXTEENTH CENTURY.

At this time there were in Oxford so
men of real learning, among whom we
conspicuous the names of Grocyn, Latym
Colet, and Linacre; men who in the scho
of Italy had studied the Greek langua
with indefatigable industry, and who we
using all their exertions to promote i

* Wood's Annals.

cultivation in our own country, and particularly in this University. They had however to oppose numerous and violent prejudices, few were anxious to acquire the knowledge of what a great majority loaded with contempt; few could be induced to labour in pursuit of an object, by which in the opinion of some, they were liable to incur the odious charge of heresy. The study preparatory to the degrees in Arts, seems to have been confined to the miserable translations and more miserable comments of Ptolemy's astronomy, Aristotle's logical and metaphysical works, something of natural philosophy and ethics, the two first books of Euclid, and a little grammar and rhetoric.

The regular time of conferring degrees, upon the payment of certain variable pecuniary fines, was allowed to be anticipated. For the higher degrees, these fines sometimes amounted to a considerable sum; for a doctor's degree in divinity twenty pounds have been given. On these occasions, at first the ordinary perquisites, were liveries, knives, gloves, and cloth for gowns, to the

regents; afterwards, instead of these, it was common to substitute a literary exercise, some part of Cicero, or a book of Sallust, to be read to the undergraduates; a copy of Latin verses, or a comedy, with a fine of a few shillings to repair the convocation house, to glaze a window, repair a dial, or mend a bedel's staff.

XI. HALLS OR INNS.

Before the foundation and endowment of colleges, the students in Oxford used to lodge in the citizens' houses, as is the present custom in foreign Universities. Afterwards, several tenements were set aside for their use, that they might live together in societies, which being distinguished from the private houses of the citizens, were called either halls from the German, inns from the Saxon, or hostels from the French. Of these there were no less than three hundred at one time, in the reign of Edward I. The proprietors of these houses, after they had once become halls, were not allowe

apply them to any other purpose than
e reception of students, nor demise them
thout this exception, "in case the Uni-
rsity had no occasion of the same." That
ey might not become ruinous through
nt of repairs, it was agreed between the
rties, that the Principal of each building
ould give notice to his landlord of what
s necessary to be done, who should upon
ch notice, apply the rents thereof to the
paration of it; but upon neglect of such
monition, the cost and charge fell wholly
on the Principal, without any abatement
the rent. Neither were the proprietors
liberty to raise the rents at pleasure, the
ng having established by his charter, an
fee, to be discharged by two masters on
e one side, and two citizens on the other,
ho were upon oath to make a just taxation
f houses; which persons being chosen, in
e first congregation after Michaelmas,
ere obliged by statute to deliver in, at the
nd of every term, an account of what
ouses, or schools, belonged to the scho-

lars, in what parishes they were, and how taxed; which account was always registered by the chancellor and proctors. Of this office the name still continues, taskers or taxers, in the University of Cambridge, though its nature is now altered, and corresponds to our Clerks of the Market. In these Hospitia did the students live at first, by the contribution of the nobility and great men in church and state, and afterwards at their own expence, till the pious and munificent patrons of learning thought fit to settle for ever upon them certain and plentiful revenues, and to enlarge and beautify their habitations.*

XII. WHENCE CERTAIN HALLS OBTAINED THEIR NAMES.

In consequence of a great fire in Oxford, in the year 1190, by which St. Frideswyde's

* Peashall's History of Oxford.

church and many houses were destroyed, the inhabitants began to build with stone and slate, instead of wood and straw. In those parts inhabited by poor people, who could not afford to build in that manner, a high stone wall was erected, for the most part, between every four or six houses.

On the introduction of this fashion of building with stone, such tenements as were so built, were for the better distinction from others called and written *Aulæ Lapideæ*, and *Aulæ Tegulatæ*. Some of these appear to have been in being before this time, and seem to have been built after the deplorable fire that happened in K. Stephen's reign. Some of those Halls, that were not slated, were stiled Thatched Halls, and in evidences *Aulæ cum stramine coopertæ*. Likewise when glass came in fashion, for before that time our windows were only laticed, that Hall which had its windows first glazed was stiled *Aula vitrea*, Glazen Hall. In like manner, it is probable, that those which had leaden gutters, or any part of their roofs of lead, were stiled and written, *Aulæ*

plumbeæ, for several of that name appear in antient evidences.*

XIII. CHIMNEY HALL,

Or, *Aula cum Camino*, was so denominated from its having a chimney, a circumstance, in those days, sufficient to distinguish and give name to one of the academical hospitia. The custom of having a central fire of charcoal in the College Halls, with a cupola over it, fenced with shelving boards to exclude the rain, and give a vent to the smoke, was preserved in some College Halls till within a few years; chimneys were by no means general in this kingdom till the time of Queen Elizabeth. "There are old men yet dwelling in the village where I remaine, which have noted three things to be marvellouslie altered in England within their sound remembrance. One is, the multitude of chimnies latelie erected, whereas in their yoong daies there were not abo

* A. Wood's History.

two or three, if so many in most uplandish townes [villages dispersed in wastes] of the realme, the religious houses, and manour places of their lords, alwaies excepted, and peradventure some great personages; but eche one made his fire against a rere dosse [raised back] in the hall, where he dined and dressed his meat."*

XIV. THE JEWS NUMEROUS IN OXFORD.

About the year 1075, the Jews, in great numbers began to settle in Oxford, and chiefly in the parishes of St. Martin, St. Edward, and St. Aldate; the two last of which were afterwards called the Great and Little Jewries. In one of them they erected a synagogue or school, and expounded the opinions of the Rabbins to the Academians. Several of their houses were inhabited by Clerks, who read and taught in them, and which were afterwards known by the names

* *Harrison's Description of England, Preface to Holinshed* l. 11. c. 12. edit. 1586.

f Halls, as Lombard Hall, Mossey or Moyses Hall, Jacob's Hall, &c.*

In Henry the third's reign, "Oxford flourished," says Fuller, "with a multitude of students, the king conferring large favours upon them, and this amongst the rest, that no Jews living at Oxford should receive of scholars above two-pence a week interest for the loan of twenty shillings, that is eight shillings and eight-pence for the interest of a pound in the year. Hereby we may guesse how miserably poor people in other places were oppressed by the Jews, where no restraint did limite their usury; so that the interest amounted to the half of the principal."

In another place, however, speaking of the misdemeanours charged on the Jews, he allows that "in such cases weak proofs are *of proof* against rich offenders. We may well believe," says he, "if their persons were guilty of some of their faults their estates were guilty of the rest."†

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* Wood's Annals. † Fuller's Ch. Hist.

In consequence of the enormities and crimes said to have been committed by them, they were banished from England in the reign of Edward I. "This circumstance," says Wood "was highly favourable to the circulation of their learning in England. The suddenness of their dismission obliged them for present subsistence, and other reasons, to sell their moveable goods of all kinds, among which were large quantities of Rabbinical books. The monks in various parts availed themselves of the distribution of these treasures. At Oxford, great multitudes of them fell into the hands of Roger Bacon, or were bought by his brethren, the Franciscan friars, of that University."

They had a burial place without the East gate, on which St. John's Hospital (on the site of which Magdalen College now stands) being afterwards built, they buried in a piece of ground now occupied by the Physic garden; of which sufficient testimonies not only appeared when the foundation of the wall of that garden was dug, but also when

the bulwark was raised between the North wall thereof, and the East bridge in the year 1642; at which times the bones of men, women, and children were dug up.*

XV. A THREE-FOLD DIVISION OF CLERKS.

In the twelfth century, the study of the Civil Law came into great repute to the discouragement and detriment of the other sciences. At that time there is said to have been a three-fold division of Clerks. In the first division were the *Superseminati*, that is, such who neglecting the necessary foundation of literature, built various sciences and faculties without any bottom, and so remained superficial. In the second were the *Pannosi*, that is, those who obtained learning *particulatim et quasi per particulos*, appearing only in singulars, and having an absolute perfection in nothing. In the

* Wood.—Near this spot more bones were taken this present year, 1806, in making the new drain or common sewer.

third and last were the *Massati*, that is, those who built a stable and unshaken edifice upon the solid foundation of literature, as well of the divine as human law, and other faculties. But these last were very few and rare in this age.*

XVI. STORY OF FRIAR BACON AND THE CAMBRIDGE SCHOLARS.

"There goes a ridiculous story, which, because I find it among the ludicra of an eminent person, remembered by him from other papers about 70 years ago, I shall therefore now insert. Once upon a time several scholars of Cambridge came to dispute with the scholars of Oxford, with fair promises to themselves of returning conquerors, the which Fryar Bacon hearing, feigned himself a thatcher, and when he was upon a house at Oxford Towns' end, he, upon the approach of the Cantabrigians, came down to meet, and drawing near to

* Wood's Annals.

them, one of the Cantabrigians said to him 'Rustice quid quæris?' Bacon the thatcher answered, 'Ut mecum versificeris.' Then quoth another of the Cambridge scholars, 'Versificator tu?' Bacon answered 'Melior non solis ab ortu.' Whereupon the Cantabrigians seeing that Oxford Thatchers were so good versifiers, and being more afraid of the Scholars themselves, returned to Cambridge re infecta."*

XVII. STORY OF TWO ITINERANT PRIESTS.

Wood relates a story of two itinerant priests coming, towards night, to a cell of Benedictines near Oxford, where, on a supposition of their being mimes or minstrels, they gained admittance. But the cellarer, sacrist, and others of the brethren, hoping to have been entertained by their buffoonery, and finding them to be nothing more than two indigent ecclesiastics who could only administer spiritual consolation, and

* Wood's Annals.

being consequently disappointed of their mirth, beat them and turned them out of the monastery.*

XVIII. PAUPERISTS.

The name of Pauperists was given to those Civilians who read and taught in *Libro Pauperum*, a book in great repute in Henry the Second's time, as the other called *Thesaurus Pauperum*, was in the next century, composed by Johan. Petrus, Bishop of Fraschati (Joh. Petrus episcopus Tusculanensis) afterwards Pope John XXII.†

XIX. RIVALRY BETWEEN THE MENDICANTS AND MONKS.

In the rivalry which subsisted between the Mendicants and the Monks, the latter sometimes availed themselves of their riches, and with a view to attract popularity, and to eclipse the growing lustre of the former,

* Wood's Annals. † Ibid.

proceeded to their degrees in the universities with prodigious parade. In the year 1298, William de Brooke, a Benedictine of Saint Peter's abbey at Gloucester, took the degree of doctor in divinity at Oxford. He was attended on this important occasion by the abbot and whole convent of Gloucester, the abbots of Westminster, Reading, Abingdon, Evesham, and Malmesbury, with one hundred noblemen and esquires, on horses richly caparisoned. These were entertained at a sumptuous feast in the refectory of Gloucester College. But it should be observed, that he was the first of the Benedictine order that attained this dignity.*

XX. THE FRANCISCANS AND ROGER BACON.

The most learned scholars in the university of Oxford, at the close of the thirteen

* Wood's Hist. Warton's English Poetry.

century, were Franciscan friars;* and long after this period, the Franciscans appear to have been its sole support and ornament. Hence it was that bishop Hugh de Balsham, founder of Peter-house at Cambridge, orders in his statutes, given about the year 1280, that some of his scholars should annually repair to Oxford for improvement in the sciences, that is, to study under the Franciscan readers. Such was the eminence of the Franciscan friary at Oxford, that the learned bishop Grostête, in the year 1253, bequeathed all his books to that celebrated seminary. This was the house in which the renowned Roger Bacon was educated, who revived, in the midst of barbarism, and brought to a considerable degree of perfection, the knowledge of mathematics in England, and greatly facilitated many modern discoveries in experimental philosophy. The celebrity of the Franciscans roused the monks from their indolence, and induced

* The Dominicans, Carmelites, and Austins were likewise established there.

the greater monasteries to procure the foundation of small colleges for the education of their novices.*

XXI. FEASTS OF INCEPTORS.

In the year 1268, the inceptors in civil law at Oxford were so numerous, and attended by such a number of guests, that the academical houses or hostels were not sufficient for their accommodation: and the company filled not only these, but even the refectory, cloisters, and many apartments of Oseney abbey, near the suburbs of Oxford. At which time many Italians studying at Oxford were admitted in that faculty. It appears that the Mayor and citizens of Oxford were constantly invited to these solemnities. In the year 1400, two monks of the priory of Christ Church in Canterbury, were severally admitted to the degree of Doctor in divinity and civil law at Oxford. The expences were paid by their

* Warton's Hist. of Engl. Poetry.

astery, and amounted to 118*l.* 3*s.* 8*d.*
ength these scholastic banquets grew
ch excess, that it was ordered in the
1434, that no inceptor in arts should
nd more than "3000 grossos Turonen-
But the limitation was a considerable
Each is somewhat less than an En-
groat. Notwithstanding, Neville,
wards archbishop of York, on his ad-
ion to the degree of master of arts in
, feasted the academics and many
igers for two successive days, at two
rtainments, consisting of nine hundred
ly dishes.*

I. OXFORD SCHOLARS RECEIVED AT NORTHAMPTON.

The King [Henry III.] now at Wind-
understanding by the advice of his
ncil, that troubles were daily added to
Clerks of Oxford by the multitudes of
ple there gathered together, either to

* Wood's Annals.—Warton's Hist. Engl. Poetry,

study or to transact business in relatio
the government of the nation and libert
the subject, and also from controver
among themselves (which multitude
people, unless diminished, might p
turbulent in divers respects) did gran
berty to the Masters and Scholars on
first of February, 1260, to found cer
schools of learning and make profes
thereof in the town of Northampton.
which purpose, that they might be the
ter welcome, the king at the same time c
manded the Mayor, Bailiffs, and other
gal men of the same place to receive th
courteously and accommodate them w
those things fit for scholars."*

XXIII. DISPUTATIONS IN PARVISIIS

In the Statute, De Exercitiis præstan
pro Gradu Baccalaurei in Artibus, the
ercises required are Disputationes in P
visiis.

* Wood's Annals.

Chaucer, in the Prologue to the Canterbury Tales, characterizing the Sergeant at Law, says,

> A Sergeant of Law, ware and wise,
> That often had ben at the pervise.

And in the glossary at the end of Urry's edition, the word Pervise is explained, a church porch, contracted from *Paradisus*, i. e. *locus porticibus et deambulatoriis circundatus*, and Spelman says that our lawyers used formerly to walk in such a place to meet their clients.

Before the schools were erected the young students held their disputations in Parvisiis in the porch of St. Mary's church. There they sate, vis-a-vis, one opposite the other. This might be expressed in the Norman French of those times perhaps by Par-vis, and this again in barbarous Latin would be rendered by *in parvisiis*.

Another writer says of this word, that it signifies the nether part of a church, set apart for the teaching of children in it, and that thence it is called the Parvis, à parvis

pueris ibi edoctis; adding that this sense of it explains the following story in Matthew Paris.

"In the reign of king Henry III. the pope's collector met a poor priest with a vessel of holy water, and a sprinkler, and a loaf of bread that he had gotten at a place for sprinkling some of his water; for he used to go abroad, and bestow his holy water, and receive of the people what they gave him, as the reputed value thereof. The pope's collector asked him what he might get in one year in that way? The priest answered about twenty shillings, to which the collector presently replied, then there belong as due out of it, as the tenths, two shillings to my receipt yearly, and obliges him to pay it accordingly. Upon which [Cogebatur ille pauperculus, multis diebus scholas exercens, venditis in Parvisio libellis, vitam famelicam protelare pro illâ substantiâ persolvendâ,] the poor priest, to enable him to pay that imposition, and to get a sort of livelihood, was constrained to take up the trade of selling little books at the

school in the parvise. And hence it is, as some think, that the French call the *Proanos, le Parvis.*" Staveley's History of Churches.

XXIV. AUSTIN DISPUTATIONS.

In the University Statutes we meet with the term Disputationes in Augustinensibus. These were disputations with the Augustine monks, who had acquired great reputation for exercises of this kind, and had formerly a monastery in Oxford, on the site of which Wadham College is erected. Some traces of this practice still remain in the University exercises, and the common phrase of scholars "doing Austins" has a direct allusion to it.

XXV. QUADRIVIALS AND TRIVIALS.

The four mathematical arts are arithmetic, geometry, music, and astronomy; these were anciently termed the quadrivium, or fourfold way to knowledge; the other three, grammar, rhetoric and logic, completing

the number of the seven liberal science were termed the trivium or threefold w to eloquence.

This scholastic division is recognized an ancient monumental inscription in Wes minster Abbey, in memory of Gilbert Cri pin, who died abbot of Westminster, 1117.

Mitis eras, justus, prudens, fortis, moderatus,
Doctus quadrivio nec minus in trivio.

And these are the arts understood in th academical degrees of bachelor and maste of arts; for the ancient course of scholasti institution required a proficiency in each.

XXVI. POETA LAUREATUS.

" Degrees in grammar, which include rhetoric and versification, were ancientl taken in our Universities, particularly a Oxford; on which occasion, a wreath o laurel was presented to the new graduate who was afterwards usually styled *poeta lau*

tus. About the year 1470* one John
itson, a student in grammar, obtained
oncession to be graduated and laureated
that science, on condition that he com-
ed one hundred Latin Verses in praise
the University, and a Latin Comedy.†
other grammarian was distinguished with
same badge, after having stipulated,
t, at the next public act, he would affix

Mr. Warton is wrong in the date, it ought to be
1.

The nature and subject of Dante's Comedies, as they
styled, is well known. The comedies ascribed to
aucer are probably his Canterbury tales. We learn
m Chaucer's own words, that tragic tales were called
gedies. In the Prologue to the Monkes Tale.

Tragedy is to tell a certaine story,
As old bookis makin ofte memory,
Of hem that stode in grete prosperite,
And be fallen out of her high degree.

Some of these, the Monk adds, were written in prose,
ers in metre. Afterwards follow many tragical nar-
ives, of which he says,

Tragedies first wol I tell
Of which I have an *hundred* in my cell.

the same number of hexameters on the gre
gates of St. Mary's church, that they migl
be seen by the whole University. This w
at that period the most convenient mod
of publication. In the same year one Ma
rice Byrchensaw, a scholar in rhetori
supplicated to be admitted to read lecture
that is to take a degree, in that faculty
and his petition was granted, with a prov
sion, that he should write one hundre
verses on the glory of the University, an
not suffer Ovid's Art of Love, and the El
gies of Pamphilus, to be studied in his aud
tory. Not long afterwards, one John Bu
man, another rhetorician, having complie
with the terms imposed, of explaining th
first book of Tully's Offices, and likewi
the first of his Epistles, without any pec
niary emolument, was graduated in rhet
ric; and a crown of laurel was publicl
placed on his head by the hands of th
Chancellor of the University. About th
year 1489, Skelton was laureated at Oxfor
and in the year 1493, was permitted t
wear his laurel at Cambridge. Robe

Whittington affords the last instance of a rhetorical degree at Oxford. He was a secular priest, and eminent for his various treatises in grammar, and for his facility in Latin poetry: having exercised his art many years, and submitting to the customary demand of a hundred verses, he was honoured with the laurel in the year 1512."* Warton, from whom the preceding account is taken, imagines that the *king's laureate* was nothing more than a *graduated* rhetorician employed in the service of the king, and is of opinion that "it was not customary for the royal laureate to write in English, till the reformation of religion had begun to diminish the veneration for the Latin language: or rather till the love of novelty, and a better sense of things, had banished the narrow pedantries of monastic erudition, and taught us to cultivate our native tongue."†

* It was the year after, 1513. He was not the last, John Ball and Thomas Thomson occur in 1514.

† Hist. of Engl. Poetry.

XXVII. DETERMINING BACHELORS.

"It was a custom in old time for Determining Bachelors, every Lent to ch themselves a Captain (whom they commo styled by the name of Chancellor) Beadles or Serjeants, which proved, length, to be so prejudicial to the Univ sity (for great disorders were occasioned this practice) that the University mad particular statute against it, injoyning, t such as were guilty for the future of cr ing such officers (which tended so mucl the disturbance of the common peace, to the scandal of the University) should imprisoned and excommunicated, the prisonment to continue ten days, wh time of imprisonment was likewise allo for the beadles, if they could be ap hended."*

XXVIII. CULET.

"In old time there was a collection n

* Hearne's Appendix to Hist. Rob. de Avesbur

ry year for the Doctors, Masters, and adles, and this was called *Collecta* or *let*, which word *Culet* is used to this day a customary fee that is paid to the Bea- s. I suppose, that when this was ga- red for the Doctors and Masters, it was y for such Doctors and Masters as taught l read to scholars, of which sort there a vast number in old time, and such a lection was therefore made, that they ght proceed with the more alacrity, and t their dignity might be better support- "*

IX. GRAMMAR SCHOOLS AND DEGREES IN GRAMMAR.

Among the old regulations for the ma- ement of the Grammar Schools in Ox- l, we find that all Grammar Masters e "to declare to their Scholars the man- es of the Chancellor twice or thrice every n, that they might know how to obey,

* Hearne's Appendix to Hist. Rob. de Avesbury.

to instruct them in Latin Authors, and make them construe the said authors French as well as in English, least th tongue should be utterly forgotten. Th the said Masters read their cursory Lectu in their respective Schools, and not suf Ovid 'de arte amandi,' or Pamphilus 'de amore,' or any other books that should pr voke their scholars to love-passion, to read or discoursed in their schools."* Pe sons were anciently admitted to be Lice tiates in Grammar, in the Convocati House, by putting into their hands a fer and a rod.

XXX. ANTIQUUS DONATUS.

In the statutes of New College, gra is called, Antiquus Donatus, i. e. th *donat*, or the name of a system of gr formerly in vogue. The French book entitled *Le Donnet, traité d*

* Wood's Annals.

naire, baillé à feu roi Charles viii. Among Rawlinson's Manuscripts at Oxford, is a manuscript on vellum, called *Donatus optimus noviter compilatus,* given to Saint Alban's, by John Stoke, abbot, in 1450. In the introduction, or *lytell Proheme,* to Dean Colet's *Grammatices Rudimenta,* we find mention made of "certayne introduccyions into Latyn speche called *Donates,*" &c. Among the books written by bishop Peacock, there is the *Donat into Christian Religion,* and the *Folower to the Donat.* Cotgrave quotes an old French proverb, Les diables estoient encores à *leur Donat. The devils were but yet in their grammar.* The name arose from *Ælius Donatus,* who was a grammarian in the fourth century.

XXXI. SPECIMEN OF LATINITY.

We have the following specimen of *elegant* Latinity in a work intitled *Breviarium Bartholomei,* which was written by John Merfield in the reign of Henry VI. It occurs in a chapter in which he treats of the

cure of the jaundice. "Item pediculi ovium triti et distemperati cum Hydromelle, habent curare yeteritiam, unde Mr. Nicholaus Tyngewick narravit in Cathedra sua Oxon quod equitavit XL milliaria ad unam vetulam quæ curavit per hoc quasi infinitos homines, et dedit ei unam summam pecuniæ pro doctrina istius curæ."

XXXII. UNIVERSITY DISCIPLINE IN THE TIME OF HENRY VIII.

In a sermon of "Maister Thomas Leuer, preached at Poulis Cross the xiiii day of December, 1550," is the following description of University discipline.

"There be diuers which rise dailie betwixt iiii and fyve of the clocke in the mornynge, and from fyve until syxe of the clocke use common prayer, with an exhortation of God's word, in a common chapell, and from syxe untoo ten use euer eyther private studie or commune lectures. At ten of the clocke they go to dinner, where as they be contente with a penie peice of

befe amongest iiii, havinge a few potage made of the brothe of the same beefe, with salt and oatmeal, and nothing elles. After this slender dyner they be either teachinge or learninge until v of the clocke in the euyning, when as they have a supper not muche better than their dinner, immediatelie after the which they go either to reasoning in problemes, or unto some other studie, until it be nyne or tenne of the clocke, and there beynge without fire, are faine to walk or runne up and downe halfe a houre to get a hete on their fete when they go to bed."

XXXIII. DEVASTATIONS COMMITTED BY THE VISITORS IN THE REIGN OF EDWARD VI; AND ANECDOTES RELATIVE TO THE SCARCITY OF BOOKS IN THE FOURTEENTH AND FIFTEENTH CENTURIES.

About the year 1440, Humphrey Duke of Gloucester, gave to the University of Oxford a library containing six hundred volumes, only one hundred and twenty of which were valued at more than one thou-

sand pounds. They were the most splendid and costly copies that could be procured, finely written on vellum, and elegantly embellished with miniatures and illuminations. Among the rest was a translation into French of Ovid's Metamorphoses. Only a single specimen of these valuable volumes was suffered to remain; it is a beautiful manuscript in folio of Valerius Maximus, enriched with the most elegant decorations, and written in Duke Humphrey's age, evidently with a design of being placed in this sumptuous collection. All the rest of the books, which, like this, being highly ornamented, looked like missals, and conveyed ideas of popish superstition, were destroyed or removed by the pious visitors of the university in the reign of Edward the sixth, whose zeal was equalled only by their ignorance or perhaps by their avarice. A great number of classics, in this grand work of reformation, were condemned as anti-christian.

The following remarkable instance of the inconveniences and impediments to study, which must have been produced by a scar-

city of books, occurs in the Statutes of St. Mary's college at Oxford, founded as a seminary to Osney Abbey, in the year 1446. "Let no scholar occupy a book in the library above one hour, or two hours at most; so that others shall be hindered from the use of the same."

About the commencement of the fourteenth century, there were only four classics in the royal library at Paris. These were one copy of Cicero, Ovid, Lucan, and Boethius. The rest were chiefly books of devotion, which included but few of the fathers; many treatises of astrology, geomancy, chiromancy, and medicine, originally written in Arabic, and translated into Latin or French; pandects, chronicles, and romances. This collection was principally made by Charles V. who began his reign in 1365. This monarch was passionately fond of reading, and it was the fashion to send him presents of books from every part of the kingdom of France. The English became masters of Paris in the year 1425. On which event the duke of Bed-

ford, regent of France, sent this whole library, then consisting of only eight hundred and fifty-three volumes, and valued at two thousand two hundred and twenty-three livres, into England; where perhaps they became the ground work of Duke Humphrey's Library.*

In Hearne's Curious Discourses, there is "A Note" which says that the Divinity School and Library were founded in the year 1478, not by one but many benefactors. John Kempe, Cardinal and Archbishop of Canterbury; and John Kempe, Bishop of London, contributed a thousand marks, for which reason a decree was made by the University that "between the feasts of St. Luke and all Sayncts, Solemne Dirige and Masse should be sounge for their soules, and that they should be remembered in everye Sermon in Oxford, at Paules Crosse, and the Hospitall in London. Also a Chaplein of the Universitie was chosen, after the

* Warton's Hist. of Engl. Poetry.

maner of a Bedell, and to hym was the Custodie of the Librarye committed, his Stipend—cvis. and viiid. his apparell found hym *de secta generosorum*."

XXXIV. GLOSSED MANUSCRIPTS.

Many of the glossed manuscripts, so common in the libraries, were the copies with which pupils in the University attended their readers or lecturers; from whose mouths paraphrastic notes were interlined or written in the margin, by the more diligent hearers. In a latin translation of some of Aristotle's philosophical works, once belonging to Rochester priory, and transcribed about the year 1350, one Henry de Rewham is said to be the writer, and to have *glossed* the book, during the time he heard it explained by a public reader in the schools of Oxford. "Et *audivit* in scholis Oxonie, et emendavit et *glossavit* audiendo." The word *reader* seems to have taken its rise from a paucity of books, when there was only *one* book to be had, which a pro-

fessor or lecturer recited to a large audience.*

XXXV. THE OLD CONVOCATION HOUSE.

This was the room adjoining St. Mary's church. Wood says that Dr. Edward Powell, supposed to be a fellow of Oriel College, expended at least thirty pounds about the time when he was licensed to proceed, in putting up in it a double roof, with painting, gilded knots and lead. This Dr. Powell was executed in Smithfield in 1540, for denying the King's Supremacy.

XXXVI. THE WAKENING MALLET.

Bingham, in his Ecclesiastical Antiquities, informs us of an invention, before bells, for convening religious assemblies in monasteries. It was going by turns to every one's cell, and with the knock of a hammer calling the monks to church. The instrument was called the night signal and the wakening mallet. Till within a few years

* Warton's Hist. of Engl. Poetry.

it was the custom in many of the Colleges at Oxford for the Bible Clerk to knock at every room door with a key, to waken the students in the morning, previously to his ringing the chapel bell; and in one of the largest and oldest colleges in Oxford,* the custom still continues of the porter knocking with a mallet at the bottom of each stair-case, at seven, and at half past seven o'clock in the morning, when the first and second peals are rung; and at other times too the fellows are called together in this manner to attend any meetings which may be held on College business:—a vestige, it seems, of the ancient monastic custom.

XXXVII. COURSING IN LENT, AND WALL LECTURES.

Dr. Fell, when Vice-chancellor, reformed several abuses in the schools, and "because *coursing* in the time of *Lent*, that is, the endeavours of one party to run down and confute another in disputation, did com-

* New College.

monly end in blows, and domestic quarrels (the refuge of the vanquished side) he did by his authority annul that custom.—Dr. Fell, that he might as much as possible support the exercises of the University, did frequent examinations for degrees, hold the examiners up to it, and if they would, or could not do their duty, he would do it himself, to the pulling down of many. He did also sometimes repair to the Ordinaries (commonly called *Wall Lectures* from the paucity of auditors) and was frequently present at those exercises called *disputations in Austins*, where he would make the disputants begin precisely at one, and continue disputing till three of the clock in the afternoon; so that upon his appearance more auditors were then present, than since have usually appeared at those exercises."*

XXXVIII. THE UNIVERSITY STATUTES.

"Dr. Laud, Archbishop of Canterbury, had an especial respect for our Author,

* Ath. Oxon. Vol. II. 796.

[Brian Twyne, fellow of C. C. C.] and employed him in drawing up the University Statutes now in use; which were afterwards corrected, methodized and furbished over with excellent Latin, by Dr. Peter Turner, one of the Savilian Professors. In the said noble work of gathering the Statutes together, our author being the chief, if not the only, drudge, for he transcribed them all under his own hand, he was rewarded with the place of *Custos Archivorum*, founded and established by the Chancellor and Scholars of the University after the Statutes were completed, an. 1634."*

The abridgment of the Statutes, was made, at the suggestion of the Chancellor, Archbishop Laud, by Mr. Thomas Crosfield, f Queen's College, and was printed and iblished in January 1638, but according the old style in England, 1637. It cons those statutes which relate to manners exercises, and was chiefly designed for younger part of the University.

* Ath. Oxon. II. col. 51.

XXXIX. ON STRENGTHENING THE SCHOOLS.

" I am glad, you and the heads are sensible of the weakness of the schools in the point of their *timber*, and certainly Dr. Hawley's memory will suffer in it, who was trusted with that work. I am of opinion, (for ought appears to me yet) that no other way but *posts* will secure the business, and there must be two posts in every school, where there are more than one beam. I know there are other devices which carpenters may mention; but they are to me as great eye-sores, as a post can be, and yet will not secure the work, for neither clamping with iron, nor bracers from the wall to the beams, or two half posts close to each wall, can secure the middle of the beam, where the greatest weakness is, and whence the danger will come." *

* Letter from the Chancellor, Archbishop Laud, to the Vice-Chancellor.

XL. CUSTOM OF SITTING COVERED AT ST. MARY'S.

From the following letter to the Vice-Chancellor, from the Chancellor, Archbishop Laud, it appears that it was formerly the custom for the masters to sit with their caps on at St. Mary's church.

" Sir,

" I am informed, that the masters, many of them sit bare at St. Marie's, having their hats there, and not their caps; rather choosing to sit bare, than to keep form, and then so soon as they come out of the church, they are quite out of form all along the streets. I am likewise told, that divers of the younger sort, and some masters, begin again to leave the wide-sleeved gown apace, and take up that which they call the lawyer's gown. If both or either of these be, you had need look to it in time, before it gather head. And if it be true for the gowns, you must chide the

taylors that make them very severely, besides what you do to the scholars.

W. CANT.

Lambeth, Feb. 20. 1638-9.

In the margin he observes—"I approve their sitting bare, so long as they go along the streets in their caps, and keep form, which the Vice-Chancellor assures me they do." *

XLI. A RIDICULOUS ACCIDENT IN ST. MARY'S CHURCH.

In the year 1541, a ridiculous accident is related by Fox, in his ecclesiastical his-

* "The custom of men's sitting uncovered in church is certainly very decent, but not very ancient. Richard Cox, Lord Bishop of Ely, died 22 July, M,D,LXXXI. (xxiij Eliz) and was afterwards very solemnly buried in his own cathedral. I have seen an admirable fair, large, old drawing, exhibiting in one view, his funeral procession; and, in another, the whole assembly, (and as appears by the drawing, a very great one two) sitting in the choir to hear the funeral sermon, all covered and having their bonnets on." *Peck's Desiderata Curiosa.* Lib. xx.

tory, to have happened in this church. "There was one Mr. Malary, master of arts in Cambridge, who for certain opinions was convened before the bishops, and then sent to Oxford, openly to recant, and carry a faggot, to the terror of the students of this university. On a sunday he was brought into this church, many doctors, divines, and citizens being present. Dr. Smith preached the recantation sermon, and Mr. Malary stood before him with his faggot. About the midst of the sermon, there was of a sudden heard in the church the voice of one crying *Fire! Fire!* in the streets, occasioned by a person who saw a chimney on fire in Allhallow's parish, and so passing by the church, cried *Fire*, thinking no hurt. This sound of fire being heard in the church, went from one to another, till at length the doctors and preacher heard it themselves, who amazed with sudden fear, began to look up to the top and walls of the church, which others seeing, looked up also; upon which some began in the midst of the crowd to cry out *Fire, Fire!*

'where?' says one and another.—'In the church,' says one, the word *church* was scarce pronounced, when in a moment there was a great cry, '*The church is on fire,*' '*The church is set on fire by hereticks.*' This inexpressible horror and confusion, raised the dust like a smoke, which with the outcries of the people, made them all so afraid, that leaving the sermon, they began to run away; but so great was the press of the multitude crowding together, that the more they laboured, the harder it was to get out; for they stuck so fast in the door, there was no moving forward nor backward. They ran to another little wicket on the north side, from thence to a door on the west; but there was so great a throng, that with the force thereof a great bar of iron, which is almost incredible, was pulled out and broken by the strength of men's hands, and yet could not the door be opened for the vast concourse of people: at last despairing of getting out, they in great amazement ran up and down, crying out, that '*the hereticks had conspired their death:*'

one said he plainly heard the fire, another affirmed he saw it, and a third swore he felt the melted lead dropping on his head and shoulders; none made more noise than the doctor that preached, who first of all cried out in the pulpit, '*These are the subtleties of the hereticks against me, Lord have mercy upon me,*' *&c.* In all this consternation nothing was more feared than the melting of the lead, which many affirmed they felt dropping on their bodies. The doctors finding authority and force could not prevail, fell to entreaties, one offering twenty pound, another his scarlet gown, so that any man would pull him out, though it were by the ears. A president of a college pulling a board out from the pews, covered his head and shoulders therewith against the scalding lead, which they feared much more than the falling of the church; one thought to get out of a window, and had broken the glass, and got his head and one shoulder out, but then stuck fast between the iron bars, that he could move

either way; others stuck as fast in the doors, over the heads of whom some got out. A boy had climbed up on the top of the church door, and seeing a monk, who had got over men's heads, coming towards him, with a wide cowl hanging at his back, he thought it a good opportunity to make his escape, and prettily conveyed himself into the monk's cowl. The monk got out with the boy in his cowl, and for a while felt no weight, but at last feeling his cowl heavier than ordinary, and hearing a voice behind him, he was more afraid than while in the throng, believing that the evil spirit which had fired the church had flown into his cowl, whereupon he began to exorcise; '*In the name of God, and all saints I command thee to declare what thou art behind my back.*' '*I am Bertram's boy,*' said the other. '*But I,*' said the monk, *adjure thee, in the name of the inseparable Trinity, that thou wicked spirit do tell me who thou art, and from whence thou comest and that thou go hence.*' *I am Bertram*

said he, *'and I pray, good master, ıe go.'* When the monk perceived natter, he took the boy out, who ran as fast as he could. In the mean those without the church, seeing all ys safe, made signs to them within to uiet, but the noise being so great that vord could be heard, these signs in-sed their fear, supposing all the church out to be on fire, and that they were to tarry within, and not to venture out, ıuse of the dropping of the lead, and fall of other things; this hurry lasted y hours, but at length the mistake was overed. The next day, and week fol-ing there was an incredible number of s set upon the church doors, to enquire all manner of things then lost, there ıg but few in this garboyle who either ıugh negligence lost or through obli-ı, left not something behind: the poor etick's penance being then disturbed, perfected the next day at St. Fride-e's church."

XLII. PLATE.

It is well known that all the Colleges in Oxford contributed their plate to Charles the First's necessities. A laudable and very seasonable proof of loyalty, says Mr. Warton, but much regretted by the lovers of ancient art, as it destroyed many valuable specimens of curious workmanship not elsewere preserved, in an article which our magnificent ancestors carried to a most superb and sumptuous excess.*

XLIII. SPICES.

In the rolls or accompts of some colleges which are of ancient foundation, we frequently find a sum of money charged *pro speciebus*, that is, for *spices*, used in their entertainments; for in those days *spiced-wine* was a very fashionable beverage. It

* Warton's Life of Sir T. Pope.

appears from a passage in Froissart, that the spice for this mixture, was served often separately, in what they called a spice-plate. In the Computus of Maxtoke priory, an. 1447, we have the following curious Latin entry, "Item pro vino cretico cum speciebus et confectis datis diversis generosis in die sancti Dionysii quando *Le fole* domini Montfordes erat hic, et faceret jocositates suas in camera orioli." *Vinum creticum* is supposed to be raisin-wine, or wine made of dried grapes, and the meaning of the whole seems to be this:—"Paid for raisin wine with comfits and spices, when Sir S. Montford's fool was here, and exhibited his merriments in the oriel-chamber."*

* Warton's History of English Poetry. An oriel was recess in a chamber, or hall, formed by the projection of a spacious bow window from top to bottom.

XLIV. ON BEDELS SUPERINTENDING TI PRESS.

" I am very glad I put that to the que tion, concerning the joyning of the oth two Bedels with the law Bedel, to ass at the learned press, considering that jumps so well with your care and thoug in the same kind: and yet, though I thi their assistance may be very useful to th work, it will certainly be necessary, th the statute be observed, and the main tru be left upon the law Bedel. For else y know, between many stools, what's like go to ground. But indeed, if the Unive sity would set sadly to it, and bring in son batchelors of arts to be yeomen Bedel which are well grounded and towardly serve that press as composers, or otherwis it would in time be of excellent use. A they, which thrived well and did good s vice, might after be preferred to be esqu Bedels, and so that press would ever train able men for itself. And though there

time enough to think of this business; yet certainly it would not be amiss, now while it is *res integra,* to propose it, (in general at least) to the heads, that every man may have his eyes upon, and help to perfect so good a business, which yet I leave to your free consideration." *.

XLV. PRONUNCIATION OF GREEK.

On the reformation of the pronunciation of the Greek language, which, although it first took place at Cambridge, cannot fail to be interesting to our readers, we have the following curious account in Strype's Life of Sir John Cheke, who was appointed the first Greek lecturer in the year 1540.

" Cheke, together with his learned contemporary Smith, (who ever went along with him in promoting good literature) was highly instrumental in bringing into more request the study of Greek, in which lan-

* Letter from the Chancellor, Archbishop Laud, to the Vice-Chancellor.

guage all learning anciently was contained; and from Greece it flowed into Italy, and other parts of the world. This language was little known or understood hitherto in this realm. And if any saw a piece of Greek, they used to say, '*Græcum est, non potest legi,*' i. e. '*It is Greek, it cannot be read.*' And those few that did pretend to some insight into it, read it after a strange corrupt manner, pronouncing the vowels and dipthongs, and several of the consonants very much amiss: confounding the sound of the vowels and dipthongs so, that there was little or no difference between them. As for example, αι was pronounced as ε; οι and ει as ιωλα; η, ι, υ, were expressed in the one and the same sound; that is, as ιωλα. Also some of the consonants were pronounced differently, according as they were placed in the word; that is to say, when τ was placed after μ, it was pronounced as our *d*. And when π was put after ν, then it was sounded as our *b*. The letter κ was pronounced as we do *ch*, β as we do the *v* consonant. But since different letters must make different sounds, Cheke with his friend Smith, concluded

these to be very false ways of reading Greek, and sounds utterly different from what the ancient Greeks read and spake. But what the true way was, that they both earnestly set themselves to consider, and find out; which at length they did, partly by considering the power of the letters themselves, and partly by consulting with Greek authors, Aristophanes, and others; in some whereof they found footsteps to direct them, how the ancient Greeks pronounced.

"These errors then Cheke in his lectures plainly discovered, and at length exploded. And the more studious and ingenious sort of scholars being convinced, most gladly forsook their old way of reading Greek, for this more right and true, though new found out, shewn them by their learned reader. But there was a party in the University, who disliking any thing that was new, and dreading alterations, and blindly admitting every thing that was old, would by no means allow of this pronunciation, but opposed it with all their might, by disputing against it, and at last by com-

plaining to Gardiner, bishop of Winchester, the Chancellor of the University, against Cheke and his adherents for this great misdemeanor. Who being of the same mind with the complainants, and fearing innovation more than was need, made a solemn decree, dated the calends of June, 1542, confirming the old corrupt sounding of Greek, and enjoining the scholars to make no variation, and that upon these pains, viz.—If he were a regent, to be expelled out of the senate; if he stood for a degree, not to be admitted to it; if a scholar to lose his scholarship; and the younger sort to be chastised. And in short, the degree ran, 'That none should philosophize at all in sounds, but all use the present. And that if any thing were to be corrected in them, let it all be left to authority.'

* * * "But whatever opposition of injunctions, decrees, and penalties were made against it; yet as it was said of truth, it is great and will prevail, so this true way of speaking and reading Greek got the day in the University. And those that were the

greatest ornaments of learning then in Cambridge, Redman, Smith, Ponet, Pickering, Ascham, Tong, Bill, and all others, who either read any thing publicly in the schools, or privately in the colleges, gave themselves wholly to this correct way."

XLVI. CRANMER, RIDLEY, AND LATIMER.

The particulars of their martyrdom may be seen in Fox's Acts and Monuments, and in Strype's Memorials of Archbishop Cranmer. From the latter work are extracted the following curious anecdotes:

§1. *Latimer's Dress while a Prisoner at Oxford.*

"I cannot here omit old Father Latimer's habit at his appearing before the commissioners, which was also his habit, while he remained a prisoner in Oxford. He held his hat in his hand; he had a kerchief on his head, and upon it a night cap or two, and a great cap such as townsmen used, with two broad flaps, to button under his

chin: an old threadbare Bristow freez gown, girded to his body with a penny lether girdle, at which hanged, by a long string of lether, his testament, and his spectacles without case hanging about his neck upon his breast."

§2. *Cranmer seeth Ridley and Latimer going to their burning.*

"In October [1555] Ridley and Latimer were brought forth to their burning; and passing by Cranmer's prison, Ridley looked up to have seen him, and to have taken his farewell of him; but he was not then at the window, being engaged in a dispute with a Spanish Friar. But he looked after them, and devoutly falling upon his knees, prayed to God to strengthen their faith and patience in that their last, but painful passage."

§3. *Cranmer's talk and behaviour at the Stake.*

"Coming to the stake [from St. Mary's church where he had heard a violent sermon preached against him, March 21, 1555-6] with a chearful countenance, and willing

mind, he put off his garments with haste, and stood upright in his shirt: and a Bachelor of Divinity, named Elye, of Brazen-nose College, laboured to convert him to his former recantation, with two Spanish friars. But when the friars saw his constancy, they said in Latin one to another, 'Let us go from him; we ought not to be nigh him; for the Devil is with him.' But the Bachelor in Divinity was more earnest with him. Unto whom he answered, 'That as concerning his recantation, he repented it right sore, because he knew it was against the truth;' with other words more. Whereupon the lord Williams cryed, 'Make short, make short.' Then the Bishop took certain of his friends by the hand. But the Bachelor of Divinity refused to take him by the hand, and blamed all others that so did, and said, he was sorry that ever he came in his company. And yet again he required him to agree to his former recantation. And the Bishop answered, shewing his hand, 'This is the hand that

wrote it, and therefore shall it suffer first punishment.'

"Fire being now put to him, he stretched out his right hand, and thrust it into the flame, and held it there a good space, before the fire came to any other part of his body; where his hand was seen of every man sensibly burning, crying with a loud voice, 'This hand hath offended.' As soon as the fire got up, he was very soon dead, never stirring or crying all the while."

§4. *Curious particulars relative to their manner of living in prison.*

"Though these three martyrs, Cranmer, Ridley, and Latimer, were parted asunder, and placed in separate lodgings that they might not confer together; yet they were suffered sometimes to eat together in the prison of Bocardo. I have seen a book of their diet every dinner and supper, and the charge thereof; which was at the expence of Winkle and Wells, Bailiffs of the City at that time; under whose custody they were. As for example in this method:

THE FIRST OF OCTOBER DINNER.

Bread and Ale	ii*d.*
Item, Oisters	i*d.*
Item, Butter	ii*d.*
Item, Eggs	ii*d.*
Item, Lyng	viii*d.*
Item, A piece of fresh salmon	x*d.*
Wine	iii*d.*
Cheese and Pears	ii*d.*

From this book of their expences, give me leave to make these few observations. They ate constantly suppers as well as dinners. Their meals amounted to about three or four shillings; seldom exceeding four. Their bread and ale commonly came to two-pence or three-pence. They had constantly cheese and pears for their last dish, both at dinner and supper, and always wine; the price whereof was ever three-pence and no more. The prices of their provisions (it being now an extraordinary dear time) were as follow. A goose 14*d.* A pig 12 or 13*d.* A cony 6*d.* A woodcock 3*d.* and sometimes 5*d.* A couple of chickens 6*d.* Three

plovers 10*d.* Half a dozen larks 3*d.* A dozen of larks and two plovers 10*d.* A breast of veal 11*d.* A shoulder of mutton 10*d.* Rost beef 12*d.*"

§5. *The last disbursements.*

"The last disbursements, (which have melancholy in the reading) were these

	s.	*d.*
For three loads of wood-fagots to burn Ridley and Latimer . . .	12	0
Item, one load of furs-fagots	3	4
For the carriage of these four loads .	2	0
Item, A post	1	4
Item, Two chains	3	4
Item, Two staples	0	6
Item, Four labourers	2	8

Then follow the Charges for burning Cranmer.

	s.	*d.*
For an 100 of wood-fagots	06	0
For an 100 and half of furs-fagots . .	03	4
For the carriage of them	0	8
To two labourers	1	4

The bailiffs expences altogether amounted to £63. 10*s.* 2*d.* which, it seems, they had great difficulty in getting reimbursed; for "the Superiors in those days were more zealous to send these three good men to Oxon, and there to serve their ends upon them, and afterwards to burn them, than they were careful honestly to pay the charges thereof."

It appears rather singular that no monument should ever have been erected in Oxford, to commemorate these great Martyr, of the Protestant Church. Their fame, indeed, will survive any memorial which can be raised by hands; but, as in all ages, it has been usual to express our respect and gratitude to the memory of those who have contributed to the glory or welfare of their country by erecting monuments or statues; surely this custom might be observed, with the greatest propriety, towards those whose time and talents were dedicated to the establishment of our pure religion, and whose lives were sacrificed to its continuance and preservation.

XLVII. ELECTION OF A CHANCELLOR.

Russel, Bishop of Lincoln, at the end of the fifteenth century, was the first perpetual Chancellor. After having filled the office with great credit for ten years, he found himself infirm, and signified his intention to resign. By a letter to Henry the Seventh he solicited and obtained the royal approbation, previously to relinquishing his post.

The King, then at Woodstock, being informed that the University were preparing for the election of a Chancellor, desired them to suspend their proceedings till Russel should have resigned in form, when they should be acquainted with his further pleasure. The University expressed their thanks to his Majesty for this gracious condescension to their affairs, and he promised speedily to recommend "some substantial, wise, and virtuous person to be Chancellor."

It does not appear whether Russel resigned or not; but on his death which took place about the end of December, 1494,

his Majesty recollected his promise of recommendation and fulfilled it in these words: "To thentente yow shulde haue such an honorable actyff and discrete person to be your hede and gouernor, as myght bothe ouerse [oversee] yow, promote your causes vnto vs, and defende yow in your ryghts and priveleges; we recommende unto yow the ryght reuerende fadres in Gode, our full trusty and ryght welbelouyde the byshoppis of Chestyr and Rochestyr; for yow to chese, sithems they both be of yow and browght vpp among yow, the oon of them to be your Chaunceler."

The King's letter arrived just as the University, having waited as long as the Statutes permitted, were singing mass, on having unanimously elected Cardinal Merton, Archbishop of Canterbury, to the Chancellorship. This circumstance they laid before his Majesty, and humbly requested that he would confirm their choice. As the two Bishops seconded their request, no change took place in the election, and the

affair was settled to the satisfaction of all who were concerned.

XLVIII. THE CAROLINE CYCLE.

The Caroline Cycle, so called in honour of Charles the First, was introduced by Archbishop Laud, when Chancellor of the University, and is said to have been formed by Dr. Peter Turner, Fellow of Merton College, Savilian Professor of Geometry, at Oxford, and Professor of Geometry in Gresham College. Before the introduction of this Cycle in the year 1629, the Proctors were chosen out of the whole body of the University, and as the office was an object of great ambition, the candidates were generally persons of superior learning. It fixes the time when the election shall recur to each college; which election, being private, has had the effect of terminating those violent contests, which, on similar occasions, used frequently to happen.

It is recorded that at the election for Proctors in the year 1624, there was a

greater canvass than had been previously known. There were, at that time, four candidates:—Escote, of Wadham College, who had 255 votes; Hyll, of Brazen-nose, 253: Parsons, of St. John's, 247; and Warner, of the same College, 229; amounting in all to 984 votes. The two former having the majority, were elected. The scrutiny continued till after nine at night. In the year 1626 a still greater canvass took place, there being then 1078 votes given.

Previously to the year 1568, the method of election is said to have been conducted in the following manner. At the time the Proctors resigned their office, there were two Scrutators, called Procuratores Nati, appointed; who elected two Regent Masters, known by the name of Instantes. This being done, the Instantes constituted six other Masters, who, with the Vice-Chancellor or Commissary,* were the electors of the new Proctors.

* The name of Commissary was discontinued in 1574, and that of Vice-Chancellor only retained.

* A method somewhat similar, used to be adopted in the election of Chancellor.

XLIX. ELECTION TO THE OFFICE OF BEDEL.

The Election to the office of Bedel, has more than once, from the circumstance of great personages interfering in behalf of different candidates, become a matter of considerable importance, and has created no small degree of interest, far beyond the limits of the University.

In the year 1501 the office of superior Bedel of divinity became vacant, by the death of Henry Muchgood. The Prince of Wales, with the concurrence of the Bishop of Lincoln, President of his council, and Chancellor of the University, wrote from Bewdley, requesting that his trusty servant, John Stanley, might be elected to the office; and he was pleased to assure them, that he would so remember the favour, that they should have reason to think their readiness to oblige had been well employed.

The University, in their reply, inform his Highness, whom they style "the luminary of learning and asylum of scholars," that the plague had so wasted and dispersed the students, that there were scarcely any left to conduct the necessary business of the place. They therefore were not able to comply with his wishes; and, besides, it was vacation, during which, it seems, as the statutes then stood, there could be no election.

There is a letter of the same date, August 18, to the Chancellor, which, no doubt, has reference to the same business; but unfortunately the letter from the Chancellor, to which it is an answer, does not appear. The assembly of regents signify to his Lordship, that persuaded as they were before of his boundless affection towards them, his letter however had not been in vain. By shewing his unceasing attention to whatever might redound to their honour or advantage, it shewed that he performed the part of a good magistrate, and was most worthy of the post which he held. In re-

turn they promise to be careful to follow his wise counsel; to do nothing precipitately, nor enter upon any election without consulting him. And so they bid him farewell in the Lord.

The next solicitation, but in behalf of another candidate, was from the Countess of Richmond. She, especially tendering the credit and advancement of divinity, recommended Richard Wotton to the favor of the University, being credibly informed by Fitzjames, Bishop of Rochester, and certain others, "verray louers of the said faculte," that he was an extremely proper person for the office.

On the twenty-eighth of September the Queen, then "at my Lordy's manor of Rychemont," by her royal letters desired and prayed the University, that John Greton, servant to Dr. Mayow, privy Councellor and Almoner to his Majesty, might be preferred to the vacant place, before any other. And four days after this his Majesty, from the same favourite residence, recommended the same candidate, almost in the same

words. The answers to these letters, if the University, as we may presume, did answer them, are not recorded.

The Prince of Wales, having in the mean time honoured the University with a visit, repaired to the neighbouring monastery of Eynsham, of which Miles Salley, Bishop of Landaff, was abbot; and from thence he enforced his former recommendation, chiefly on this ground, that it was the first request, which he had ever made to the University, for any servant of his.

When personages so august, the Mother of the King upon the throne, the King himself, and the Prince of Wales, with the inferior but illustrious auxiliaries of each, patronising three distinct candidates, condescended to canvass for an academical office, it may well be supposed the University found themselves in no small difficulty how to proceed. They wished to oblige the Chancellor, to whom they were much devoted, and whose application, in conjunction with the Prince, was the first in point of time; but when their great benefactress,

the Countess of Richmond, intreated them to favour a different person, they were at last carried almost unanimously to espouse her candidate. So they inform her, in a letter, dated October 16; in which also they extol the learning, mildness, and virtue of Wotton, the new Bedel. But it was rumoured, that the Chancellor was much displeased with them for what they had done; and if his good will, which before they enjoyed, should now be turned into serious antipathy, the burden, which they had brought upon them, was more than their shoulders were able to bear. They therefore implore the Countess, who could so easily assuage anger and mollify resentment, to interpose her good offices with the Bishop in their behalf.

However they did not confide their cause solely, even to such a powerful advocate; but apologized for themselves in a very submissive letter to the Chancellor. No one, say they, was ever so uniformly fortunate, as not to find it necessary, in certain conjunctures, to yield both to times, and to

en. Cicero, with his consummate elo-
ience and wisdom; Pompey, with all his
manity and prowess; and Cæsar himself,
paralled in his exploits, his genius and
lour; were yet not able, in every instance,
atchieve their purposes, nor to serve their
arest friends. Of this they had now an
ample before their eyes, when, by a great
ajority of votes, they were driven from
eir hopes and intention of complying
ith his wishes. Nor would this appear
atter of surprise, when it was considered,
hat the king's mother, to whose kindness
nd munificence they were so much indebt-
d, pressed and entreated them to prefer a
different candidate. They therefore earn-
stly beseech him to continue, as he had
begun, to be their most kind patron; pro-
nising, that they would, at another time,
with the applause of all good men, punc-
ually perform whatever he should command.

Wotton, who was chosen in preference
to candidates so powerfully recommended,
appears to have been inferior Bedel of divi-
nity some years prior to this election. He

was present, and bore the more honourable staff in that faculty, March 6, 1507-8; when a decree was made, that the superior Bedels should pay annually to the inferior, the sum of forty shillings for their commons. His name occurs on other occasions; and he enjoyed the office many years.

This was not the first instance in the present reign of a royal, but unsuccessful, canvass for a subordinate academical office. The King, ten years before, recommended Mortimer, servant to the same Dr. Mayow, then chaplain in ordinary, to be yeoman Bedel in divinity; and his Majesty, as far as appears, had then no royal or noble competitor in his suit; yet John Johnson, Wood says, carried it by an unanimous election. It should therefore be noted to Henry's honour, that repeated disappointment did not alienate or abate his princely and paternal regard for the University. Very soon afterwards, while Smyth was still Chancellor, he had it in contemplation to bestow on the University some permanent mark of his royal grace and approbation.

He was pleased to transmit a letter on the subject by Fox, Bishop of Winchester; probably, (for the letter itself does not appear) in order to consult the University, in what manner his intended bounty might be best applied. They acknowledged, with exuberant gratitude, his majesty's goodness; and desired Fox also personally to signify their just sense and unanimous acceptance of the royal favour. At the same time they wrote to Warham, now bishop of London; and Fitzjames, bishop of Rochester; to act for them, referring the whole matter to their judgment and discretion.

Wood thinks this promised donation, whatever it might be, never took effect; which perhaps is true. The intention itself, which from the date and object of it is connected with our subject, sufficiently evinces, that there was no diminution of kindness in the royal breast towards Oxford, in consequence of the election before mentioned. Of this indeed we have additional proof in the benefaction of ten pounds a year, for an annual mass at the University church,

which his Majesty bestowed the e
year.*

L. STATE OF MUSIC IN OXFORD I
MIDDLE OF THE SEVENTEENT
CENTURY.

Our Musical Readers may perha
pleased with the following account
state of Music in Oxford in A. W
time.

" By this time [1656] A. Wood ha
genuine skill in musick, and frequen
weekly meetings of musitians in th
of Will. Ellis, late Organist of St
Coll. situat and being in a house,
to that place whereon the Theater
The usual company that met and p
their parts were Joh. Cock, M.
of New Coll. by the authority o
tors. Joh. Jones, M. A. Fell
said Coll. by the same authorit
Croke, M. A. [Fellow] of th

* Churton's Life of Bishop S

ry the same authority. He was afterwards
rown'd with Brome, son of Brome Whor-
rood of Halton neare Oxon, in their pas-
age from Hampshire to the Isle of Wight,
Sept. 1657. Joh. Friend, M. A. Fellow
lso of the said house and by the same au-
hority. George Stradling, M. A. Fellow
f Alls. Coll. an admirable Lutinist, and
uch respected by Wilson the Professor.
alph Sheldon, Gent. a Rom. Catholic of
teple Barton in Oxfordshire, at this time
iving in Halywell neare Oxon. admired
or his smooth and admirable way in play-
ng on the Viol. Thom. Wren, a younger
on of Matthew Wren, Bishop of Ely.
ho. James, M. A. of Magd. Coll. would
e among them but seldom played. He
ad a weekly meeting in his chamber at the
Coll. practised much on the Theorbo Lute,
and Gervace Westcote being often with him
as an Instructor, A. W. would sometimes
go to their meeting and play with them.

"The Musick Masters, who were now in
Oxon. and frequented the said meeting,
ere Will. Ellis, Bach. of Musick, owner

of the house wherein the meeting was. H
alwaies play'd his part either on the Orga
or Virginal. Dr. Joh. Wilson, the publi
Professor, the best at the Lute in all Eng
land. He somtimes play'd on the Lute,
but mostly presided the consort. —— Cur
teys, a Lutinist, lately ejected from some
choire or Cath. Church. Tho. Jackson, a
Bass-Violist. Edward Low, Organist late
ly of Ch. Church. He played only on the
Organ; so when he performed his part,
Mr. Ellis would take up a Counter-Tenor
Viol, and play, if any person were want
ing to perform that part. Gervace Little
ton *alias* Westcot, or Westcot *alias* Little
ton, a Violist. Will. Glexney, who ha
belonged to a choire before the warr. H
was afterwards a Gent. or singing man
Ch. Ch. He played well upon the Ba
Viol, and somtimes sung his part. —
Proctor, a yong man and a new com
John Parker, one of the Universitie M
tians, would be somtimes amongst th
but Mr. Low, a proud man, could no
dure any common Musitian to come t

meeting, much less to play among them. Among these I must put Joh. Haselwood, an Apothecary, a starch'd formal clister-pipe, who usually play'd on the Bass-Viol, and sometimes on the Counter-Tenor. He was very conceited of his skil (tho' he had but little of it) and therefore would be ever and anon ready to take up a viol before his betters: which being observed by all, they usually call'd him, *Handlewood.*"

The following is the account he gives of his own progress in music while learning.

He says that in the year 1651 he began "to exercise his natural and insatiable genie he had to musick. He exercised his hand on the violin, and having a good eare to take any tune at first hearing, he could quickly draw it out from the violin, but not with the same tuning of strings that others used." In another place he says, that "he set and tuned in strings in fourths, and not in fifths according to the manner: and having a good eare, and being ready to sing any tune upon hearing it once or twice, he would play them all in short time

with the said way of tuning, which was never knowne before." After he had spent the summer of 1653 at Cassington, in "a lonish and retir'd condition, he return'd to Oxon. and being advised by some persons, he entertain'd a Master of Musick to teach him the usual way of playing on the violin, that is, by having every string tuned 5 notes lower than the other going before. The Master was Charles Griffith, one of the Musitians belonging to the City of Oxon, whom he thought then to be a most excellent artist, but when A. W. improv'd himself in that Instrument, he found him not so. He gave him 2s. 6d. entrance, and 10s. quarterly."*

LI. BACHELOR IN MUSIC.

By the statutes of the University, it is required of every proceeder to the degree of bachelor in music, that he employ seven years in the study or practice of that faculty,

* A. Wood's Life, written by himself.

and at the end of that term produce a testimonial of his having so done, under the hands of credible witnesses; and that previous to the supplication for his grace towards this degree, he compose a song of five parts, and perform the same publicly in the music-school, with vocal and instrumental music; first causing to be affixed on each of the doors of the great gates of the schools a programma, giving three days notice of the day and hour of the performance. Of a bachelor, proceeding to a degree of doctor, it is required that he shall study five years after the taking his bachelor's degree; and produce the like proof of his having so done, as is requisite in the case of a bachelor: and further, shall compose a song in six or eight parts, and publicly perform the same "tam vocibus quam instrumentis etiam musicis," on some day to be appointed for that purpose, previously notifying the day and hour of performance in the manner before prescribed. Such exercise to be performed in the presence of Dr. Heythers' professor of music. This

being done, the candidate shall supplicate for his grace in the convocation-house, which being granted by both the Savilian professors, or by some master of arts deputed by them for that purpose, he shall be presented to his degree.

LII. TERRÆ FILIUS.

Of the different *Terræ Filii* the following anecdotes are all which the Editor has been able to collect; they are taken chiefly from the works of A. Wood.

John Hoskyns, fellow of New College, was the *Terræ Filius* in 1591, the Act after he had taken his Master's Degree; on which occasion he was so "bitterly satyrical," that he was not only denied the completion of that degree by being admitted to his regency, but was expelled the University. He was afterwards intimate with Sir Walter Raleigh, and revised his "History of the World."*

* Ath. Oxon. Vol. I. 614.

In a convocation on Wednesday, April 4, 1638. Mr. Masters was restored to the University, who was banished thence in the year 1632 for abusing some of the *Heads* the year before in his speech, as being then *Terræ Filius.**

Thomas Careles, of Baliol College, was chosen *Terræ Filius*, with William Levinz, of St. John's College, "to speech it in the act celebrated in 1651, being the first act that was kept after the Presbyterians had taken possession of the University."†

Robert Whitehall, Student of Christ Church, was one of the *Terræ Filii*, in 1655, when the Acts were kept in St. Mary's Church. He wrote a poem called *The Marriage of Arms and Arts*, which was occasioned by the following circumstance. "As there had not been an Act solemnized for several years, it was such a novelty to the Students of the University, that there was great rudeness committed both by them,

* Laud's Hist. of his Chancellorship.

† Fasti Ox. Vol. II. 70.

and by the concourse of people who attended, in getting into places and thrusting out strangers, during the time of that solemnity. Whereupon the Vice-chancellor, Dr. Greenwood, of Brasenose, a severe and choleric governor, was forced to get several guards of Musquetiers out of the Parliament garrison then in Oxford, to keep all the doors and avenues, and to let no body in, except those whom the Vice-chancellor or his Deputies appointed. There was then great quarrelling between the Scholars and Soldiers, and thereupon blows and bloody noses followed.*

The other *Terræ Filius* this year was John Glendall, M. A. and fellow of Brasenose College. "He was a great mimic, and acted well in several plays, which the scholars acted by stealth, either in the stone house behind and southward from Pembroke College, or in Kettle Hall, or at Halywell Mill, or in the Refectory at Gloucester Hall. A. Wood was well acquainted with him and delighted in his company."†

* Ath. Ox. Vol. II. 786. † Wood's Life.

Thomas Pittis, first of Trinity, and afterwards of Lincoln College, was *Terræ Filius* in 1658, but his speech "being much disliked by the *godly party* of those times," he was expelled the University.

The other *Terræ Filius* in this act was Lancelot Addison, M. A. of Queen's College, but "his speech reflecting much on the then saints in the University, he was compelled to make a recantation."* He was afterwards dean of Litchfield, and father of the celebrated Joseph Addison. He died in 1703.

John Shirley, of Trinity College, was *Terræ Filius*, in 1673, he gave great offence to A. Wood, by reflecting on his *History*, of which the Latin translation was then preparing for the press. He asserted, says Wood, that "the Society of Merton would not let me live in the College for fear I should pluck it down to search after Antiquities, that I was so great a Lover of Antiquities that I loved to live in an old Cockle

* Ath. Ox. Vol. II. 970.

loft rather than in a spacious chamb
that I was *Vir caducus*, that intended
put into my book the pictures of Mot
Louse and Mother George, two old wi
that I would not let it be printed, beca
I would not have it new and common."*

1681, "—— More, *Terræ Filius* of M
ton, came up on the Saturday very d
and because he reflected on Sir Tho. Sp
cer's doings with Souch his wife, his s
who was there, cudgelled him afterwa
in the Row Buck Yard."†

"Monday, —— Henvill of New
Hall (a married man) and the other *Te*
Filius made up what was wanting on Sat
day, full of waggery and roguery, but li
wit."‡

Act 1682, *Terræ Filii*, "—— Bow
of New Coll. on Saturday, much agai
Ch. Ch. James Allestree of Ch. Ch. M
day, much against New College, and
Terræ Filius of Saturday, but replyed
the said *Terræ Filius* being Pro-proct

* Wood's Life. † Ibid. ‡ Ibid.

for Dingley, Jun. Proctor, both very well, and gave great content."*

The following memorandum is taken from a MS. book of Dr. Rawlinson's:

"Oct. 3. 1713, Dr. Gardiner chosen Vice-Chancellor again the third time for the year ensuing. At the same time a Libel called a speech that was intended to have been spoken by the Terræ Filius, was by order of the convocation burnt by the hands of the common Bedel in the Theatre yard."

In the Bodleian Library there is a *Terræ Filius* speech written by the celebrated Dr. South. It is very deficient in wit, and its topics are low and vulgar. The custom was discontinued about the beginning of the last century. A collection of essays under the title of *Terræ Filius* was published in two volumes 12mo. in 1726, by Nicholas Amherst, who on account of his irregularities, had been expelled from St. John's. These essays contain much low abuse, and are destitute of all pretensions

* Wood's Life.

to wit or humour. Like most other satires of a local and personal nature, they are now become uninteresting, and are fallen into that contempt, which their malignancy and virulence so justly deserve. "This manner of sportive wit," says Ayliffe, speaking of the speeches of the Terræ Filius, "had its first origin at the time of the Reformation, when the gross absurdities and superstitions of the Roman Church were to be exposed, and should have been restrained to things, and not have reached men's persons and characters; yet it has since become very scandalous and abusive, and in no wise to be tolerated in an University, where nothing ought to appear but Religion, Learning, and good manners." *Hist. of Oxford.*

LIII. MOTHER LOUSE AND MOTHER GEORGE.

Of these two matrons, mentioned in the preceding article, the best accounts we can procure, at this distance of time, are as follow. The former was the mistress of a

little ale-house, situated at the further end of a row of tenements, at the bottom of *Headington* Hill, near the lane leading to *Marston*, now, not unaptly, called *Harpsichord Row*. Granger in his Biographical History of England, informs us that she was probably the last woman in England that wore a ruff. She gave a name to her habitation which it retained for many years, and was called *Louse Hall*.

Mother George lived in Black Boy Lane, and afterwards in the parish of St. Peter's in the Bailey, where she died by an accidental fall which injured her back. She retained the use of her faculties to the age of an hundred and twenty years; a circumstance which occasioned a great resort of company to her house. She used to thread a very fine needle, without the help of spectacles, and to present it to her guests, who in return, gave her some gratuity towards her support.

LIV. ACADEMICAL DISSENTIONS.

When the Divinity School was building

so great was the jealousy between the academics of the northern and southern counties, that two Masters of Arts, one from each district, were appointed to superintend the work. A similar mode observed in electing proctors, appears to have been very necessary, but it had the effect of perpetuating the difference. In those days parties were likewise formed according to the faculties in which they studied, and the Jurists, on account of their superiority in numbers, are said to have been the most formidable.

LV. OXFORD RIOTS IN THE THIRTEENTH CENTURY.

"In the year 1238, Cardinal Otho, the Pope's legate came into England to correct the vices of the clergy, and coming to Oxford to visit the University was kindly received into Osney Abbey by the Abbot and Canons. To him straightway the Clerks of the University sent several presents of meats and drinks before dinner, to the end that after, they might come and compliment,

and render their service to him, with all reverence that was fit to be given to such a personage. But when they came (not without solemn procession) to the door of the Guests Hall, the Porter, who was an Italian belonging to the Cardinal, spake with a loud voice after the Roman fashion (by no means fit and opportune in this solemnity) and rudely asked them their business, what they would have, what they came for, &c. To which the Clerks gave answer, 'that they might approach the presence of the Lord legate and offer him their devoirs;' for they confidently believed that they should be received with honour, forasmuch as they had before sent in their presents. But the said Porter speaking tauntly to them, denied entrance with great haughtiness and scorn. The Clerks taking this for a great affront, forcibly rushed in, and those Italians, the Legate's servants, that would have thrusted them back and were ready to oppose them with their swords (the Chronicles of Osney tell us they actually did it) they beat with their fists, and staves that

they then had. While these things were in doing, it happened that a certain poor Chaplain of Ireland, at this time a student in the University, was standing at the kitchen door, and, after the manner of a poor hunger-starved wretch, was begging for God's love some boon to relieve his hungry stomach; but him, when the Master or Clerk of the Legate's Cooks (brother to the said Legate, whom he had appointed in that office lest poison should be mingled with his meat) heard, and not able any longer or at least would not, endure his solicitations, being at the same time or soon after, that the Scholars had beaten the Italians, took scalding liquor out of a caldron wherein some fat meat had been newly boiled and cast it into his face. A Welch Clerk who stood by and beheld this injury, cryed out, 'Fie for shame, shall we suffer this?' and so being not able to endure that affront given to his Fellow-academian, bent his bow which he had with him (for it was now the fashion for secular Academians to carry arms about them) and shot the said

Master or Clerk thro' the body dead in the place. The man being then killed, a great noise was made in the Abbey; at which the Legate being amazed, and jealous lest the same fate should befal him, puts on his canonical cope and locks himself up safe in the tower of the Church; where he abiding till night, at which time certain soldiers were sent by the King from Abendon for his relief, came forth, puts on his canonical vestments, and mounting the best horse which he had, was conveyed over the rivers adjoining by a guide that knew where they were fordable.——Soon after he came puffing and blowing to the King [Henry III.], then with his court at Abendon Abbey, five miles from Oxford, and without any demur or patience entering his presence, relates to him and the standers-by, as well as tears and sighs would permit, the great abuses that he had received from the Clerks of Oxford."*

In consequence of this riot an interdict

* Wood's Annals.

was for a long time laid on the University, many scholars seceded to study at Northampton and Salisbury, and many who were active in the affair were imprisoned.

"A. D. 1263, 47-48, Henry III. Towards the latter end of this year, a little before the feast of St. Mathias, Prince Edward the King's son returning from Paris, took his journey with his army towards the marches of Wales, and passing to Oxford, the Burghers thereof shut up their gates against him (certain discomposures, occasioned by the Barons, being then on foot) so that he was forced to go through the northern suburbs to the King's Hall in Magdalen parish, and there to continue till the next morrow, at what time he and his retinue departed.

"In the mean time the Clerks being shut within the town, and denied a sight of their Prince (whose company they much desired within the walls) and their usual and daily sports in Beaumont, came to Smithgate to have permission to go out for that purpose,

but one of the Baillives being there, flatly denied them and bid them begone to their respective Inns. Upon this they returned, and having got axes, sledges, and other weapons, as also bows and arrows, which they by force took from the Fletcher's shops, came in great multitudes and broke the gate open.

"This being done, the Mayor, named Nicholas de Kingeston, laid hands on and imprisoned them: with which being not contented, albeit the Chancellor desired to have them set at liberty, he the said Mayor and the Commonalty of the Town, with banners displayed and in order marshalled, intended to have set upon the Scholars to beat, wound, and despitefully use them before they were aware. But being espied at their appearance in the High-street, by All Saint's Church, a certain Clerk ran and rang the Scholar's bell at St. Mary's to give notice to his fellows, being then generally at dinner; and no sooner the bell rang a minute but they all left their meat, ran to

their bows, swords, slings, bills, &c. and gathering together in a body fought most courageously against them, wounded many and made the rest fly.

"In the conclusion the Clerks finding none to oppose them, they went about the streets, brake up many houses, spoiled and took away divers goods, and did what pleased them without any opposition. At length they went to the house of Jeffry de Henksey, one of the Provosts of the Town, and burnt it to the ground. Then to the house of William le Espycer the other Provost, which being situated in the Spycery, they brake it up with all the Spycery itself from one end to the other, and spoiled most of the goods therein. Then did they hasten to the house of the Mayor aforesaid, by trade a Vintner, situated in the Vintrey, which place also they brake up, drank as much wine as they could, and wasted the rest."*

* Wood's Annals.

THE GREAT RIOT IN THE YEAR 1353, 27 EDW. III.

On Tuesday, 10 Feb. (being the feast
S. Scholastica the Virgin) came Walter
Springheuse, Roger de Chesterfield,
other Clerks, to the tavern called Swyn-
stock (being now the Meermaid Tavern
Quartervois, stiled at this day in leases
ndstock) and there calling for wine, John
Croydon the Vintner brought them some,
they disliking it, as it should seem,
he avouching it to be good, several
ppish words passed between them. At
gth the Vintner giving them stubborn
saucy language, they threw the wine
vessel at his head. The Vintner there-
: receding with great passion, and ag-
vating the abuse to those of his family
neighbourhood, several came in, encou-
ed him not to put up with the abuse, and
hal told him they would faithfully stand
him. Among these were John de Bere-
l (owner of the said tavern by a lease
n the town) Richard Forester and Ro-

bert Lardiner, who out of prepensed malice seeking all occasions of conflict with the scholars and taking this abuse for a ground to proceed upon, caused the Town Bell at St. Martin's to be rung, that the commonalty might be summoned together into a body. Which being done they in an instant were in arms, some with bows and arrows, others with divers sorts of weapons. And then they without any more ado did in a furious and hostile manner, suddenly set upon divers scholars, who at that time had not any offensive arms, no not so much as any thing to defend themselves.

"They shot also at the Chancellor of the University and would have killed him, though he endeavoured to pacify them and appease the tumult. Further also though the Scholars at the command of the Chancellor did presently withdraw themselves from the fray, yet the townsmen thereupon did more fiercely pursue him and the scholars, and would by no means desist from the conflict. The Chancellor perceiving what great danger they were in, caused the University Bell at St. Mary's to

be rung out, whereupon the scholars got bows and arrows, and maintained the fight with the townsmen till dark night, at which time the fray ceased, no one scholar or townsman being killed, or mortally wounded, or maimed.

"On the next day, being Wednesday, albeit the Chancellor of the University caused public proclamation to be made in the morning both at St. Mary's church in the presence of the scholars there assembled in a great multitude, and also at Quatervois among the townsmen, that no scholar or townsman should wear or bear any offensive weapons, or assault any man, or otherwise disturb the peace (upon which the scholars, in humble obedience to that proclamation, repaired to the Schools, and demeaned themselves peaceably till after dinner) yet the very same morning the townsmen came with their bows and arrows, and drove away a certain Master in Divinity and his auditors, who were then determining in the Augustine Schools. The Bailives of the town also had given particular

warning to every townsman, at his respective house, in the morning, that they should make themselves ready to fight with the scholars against the time when the town bell should ring out, and also given notice before to the country round about, and had hired people to come in and assist the townsmen in their intended conflict with the scholars. In dinner time the townsmen subtily and secretly sent about fourscore men armed with bows and arrows, and other manner of weapons into the parish of St. Giles in the north suburb; who, after a little expectation, having discovered certain scholars walking after dinner in Beaumont (being the same place we now call St. Giles's fields) issued out of St. Giles's church, shooting at the same scholars for the space of three furlongs: some of them they drove into the Augustine Priory, and others into the town. One scholar they killed without the walls, some they wounded mortally, others grievously, and used the rest basely. All which being done without any mercy, caused an horrible outcry in the town:

whereupon the town bell being rung out first, and after that the University bell, divers scholars issued out armed with bows and arrows in their own defence and of their companions, and having first shut and blocked up some of the gates of the town (least the country people, who were then gathered in innumerable multitudes, might suddenly break in upon their rear in an hostile manner and assist the townsmen who were now ready prepared in battle array, and armed with their targets also) they fought with them and defended themselves till after Vesper tide; a little after which time, entered into the town by the west gate about two thousand countrymen, with a black dismal flag, erect and displayed. Of which the scholars having notice, and being unable to resist so great and fierce a company, they withdrew themselves to their lodgings: but the townsmen finding no scholars in the streets to make any opposition, pursued them, and that day they broke open five inns or hostels of scholars with fire and sword. Such scholars as they

found in the said halls or inns they killed or maimed, or grievously wounded. Their books and all their goods which they could find, they spoiled, plundered and carried away. All their victuals, wine and other drink they poured out; their bread, fish, &c. they trod under foot. After this the night came on and the conflict ceased for that day, and the same even public proclamation was made in Oxon, in the King's name, 'that no man should injure the scholars or their goods under pain of forfeiture.'

"The next day being Thursday (after the Chancellor and some principal persons of the University were set out towards Woodstock to the King, who had sent for them thither) no one scholar or scholar's servant so much as appearing out of their houses with any intention to harm the townsmen, or offer any injury to them (as they themselves confessed) yet the said townsmen about sun rising, having rung out their bell, assembled themselves together in a numberless multitude, desiring to heap mischief upon mischief, and to perfect by

a more terrible conclusion that wicked enterprize which they had begun. This being done, they with hideous noises and clamours came and invaded the scholars' houses in a wretchless sort, which they forced open with iron bars and other engines; and entering into them, those that resisted and stood upon their defence (particularly some chaplains) they killed or else in a grievous sort maimed. Some innocent wretches, after they had killed, they scornfully cast into houses of easement, others they buried in dunghills, and some they let lie above ground. The crowns of some chaplains, viz. all the skin so far as the tonsure went, these diabolical imps flayed off in scorn of their clergy. Divers others whom they had mortally wounded, they haled to prison, carrying their entrails in their hands in a most lamentable manner. They plundered and carried away all the goods out of fourteen inns or halls, which they spoiled that Thursday. They broke open and dashed to pieces the scholars' chests and left not any moveable thing which might stand

them in any stead; and which was yet more horrid, some poor innocents that were flying with all speed to the body of CHRIST for succour (then honourably carried in procession by the brethren through the town for the appeasing of this slaughter) and striving to embrace and come as near as they could to the repository wherein the glorious Body was with great devotion put, these confounded sons of Satan knocked them down, beat and most cruelly wounded. The Crosses also of certain brethren (the friers) which were erected on the ground for the present time with a 'procul hinc ite profani,' they overthrew and laid flat with the cheynell. This wickedness and outrage continuing the said day from the rising of the sun till noon tide and a little after without any ceasing, and thereupon all the scholars (besides those of the Colleges) being fled divers ways, our mother the University of Oxon, which had but two days before many sons, is now almost forsaken and left forlorn.

"In consequence of these violent proceedings the town was laid under an inter-

lict, and a large fine was imposed on the corporation, which was afterwards remitted upon these conditions of repentance to be by them and their successors always performed, viz. that the Mayor for the time being, the two Baillives and threescore of the chief Burghers (sworn to the University according to the ancient use) shall personally appear in St. Mary's church on St. Scholastica's day, and there at their own charges celebrate a mass with a Deacon and Sub-deacon, for the souls of the said scholars that were slain (unless a rational cause approved by the Chancellor be given for their absence) and that the said Laics or Burghers shall be present at the said mass from the beginning to the end, and after the Gospel is read, every one of the said Laics shall offer at the great Altar in the said church one penny: of which oblation forty pence shall presently after be distributed to forty poor scholars of the University by the hands of the Proctors, and the residue of the oblation shall be given to the curate of St. Mary's church.

" This ceremony was regularly observed till the Reformation, when it was omitted for fifteen years, whereupon the University suing the City for fifteen hundred marks (for by the original agreement they were released from the payment of a hundred marks a year on condition of performing this ceremony) the Citizens answered that it was meant literally in the bond, of a mass, which was against the law, and therefore they shunning the performance of this their duty upon that account, it was ordered by the lords of Queen Elizabeth's council an. reg. 17. that the City should be discharged from that arrearage, and that afterward they should yearly procure a sermon or communion in St. Mary's church upon St. Scholastica's day, offering each a penny at least. Which sermon or communion lasting several years, was at length changed into the common service now used,* which, with the offering continueth to this day."

* It is the custom now, on this occasion, to read the Litany at the Altar.

LVII. JAMES THE FIRST AT OXFORD.

The following curious articles are selected from the account of "The Preparations at Oxford in August 1605, against the coming thither of King James, with the Queen and young Prince, together with the things then and there done, and the manner thereof." They will serve to shew the manners, not only of Oxford, but of the times, and the extreme pedantry which then prevailed in our Court. Among the Advertisements sent from the Earl of Dorset, Chancellor of Oxford, about the 15th. of June, "for the Heads of Houses to deliver with great charge unto their company," were the two following:

"1. *Imprimis*, That they admonish all Doctors and Graduates, Fellows, Scholars, and Probationers, to provide before the 1st. day of August next, Gowns, Hoods, and Capps according to the Statutes of their Howses, and Orders of the University; and that *all Commoners and Halliers do wear*

rounde capps, and such Colours and Fashions in their Apparell as the Statutes do prescribe.

" 9. *Item,* That University College, All Soules, and Magdalen College do sett up Verses at his Majesties Departure, upon such places where they may be seen as he passeth by.

" Dr. Parry to preach a Latin Sermon 3 Quarters of an Hour long."

Then follow the subjects for public disputations in Theology, Medicine, Civil Law, Moral Philosophy and Natural Philosophy.

A stage was erected in the hall at Christ Church for acting plays, and others in St. Mary's church for the disputations.

" Veneris 23 Augusti, 1605."

" This day very late at night the Earle of Dorset, Lord Treasurer of England and Chancellor of Oxford, came to Oxford, and was entertained at Christ's Church with an Oration which he heard very unwillingly, because he commanded the contrary. He lodged at New College."

" Sabbati 24 Augusti, 1605, being the Feast of St. Bartholomew."

Sermon at St. Mary's Church by Mr. Gryme.

" Solis 25 Augusti, 1605."

The Lord Treasurer went to the Court at Woodstock. There were two learned sermons at Oxford.

" Lunæ 26 Augusti, 1605."

" This Day at Seven of the clock in the Morning there was an English Sermon at All Hallowes, a Church near unto St. Marie s, which was continued at the same Houre for Foure Days next after, in the same Church. At 8 of the Clock all publick Lectures were read in their severall schooles, and from Nine till Eleven they continued their Disputations, which they call *Quodlibets,* in every severall School of Arts, which Disputations were in this manner, viz. First a Master of Arts replyeth upon a Batchelor, and after a while another Batchelor sayth, *Placet tibi Domine,* and then the Batchelor replyeth, and perhaps a Second, and a

Third, the Master of Arts then sitting as Moderator, but if no Batchelor desire a *Placet*, the Master of Arts must continue the Time. And in the same schooles from One till 3, Disputations were by Batchelors and Sophisters continued. This Day the Lord Chamberlain and diverse other Earles and Lords came to Oxford and reviewed the King's and Queen's Lodgings in Christ Church, and the Prince's Lodginge in Magdalen College, and dined all with the Chancellor at New College in the Warden's Lodging, where the Vice-Chancellor and some other Doctors with the Bedells dined. They spared not to pull down a Wall or Study in Christ Church, to enlarge the roomes for the King's and Queen's estate."

"Martis 27 Augusti, 1605."

At one o'clock in the afternoon the Vice-Chancellor and Doctors went to the Chancellor at New College, and thence attended him, in their scarlet gowns, preceded by the Bedells, all on horseback, to meet the King: whom the Chancellor first addressed

with a speech and afterwards the Vice-Chancellor, and whom they presented with a Greek Testament in folio washed and ruled, and two pair of Oxford gloves, with a deep fringe of gold, the turnovers being wrought with pearl. They also gave unto the Queen two pair of gloves much like the former, and a pair unto the prince. On the road they had a dispute with the Mayor and Corporation who had overtaken and passed by them, but who afterwards fell into the rear again.

"This being done, the King rode on untill he came unto St. John's College, where coming against the gate, three young youths in habit and attire like nymphs confronted him, representing England, Scotland, and Ireland, and talking dialogue-wise each to other of their state, at last concluded yielding up themselves to his gracious government. The Schollers stood all on one side of the street, and the Strangers of all sorts on the other; the Schollers stood first, then the Batchelors, and last the Masters of Arts. At Carfax the Greek

reader, standing in one of the answerers seats with a desk before him, made an oration in Greek, with good action and elocution and (as Dr. Hamond say'd) in good familiar Greek. The King heard him willingly, and the Queen much more, because she say'd, she never had heard Greek."

At Christ Church at the bottom of the hall stairs they were addressed by the Public Orator. They then went to prayers, "The Service was very solemn, the Quire full, and excellent Voices mixt with Instruments." Their Majesties were then attended to their lodging in Christ Church, and the Prince to his at Magdalen College.

"The Comedy began between 9 and 10, and ended at 1, the name of it was *Alba*, whereof I never saw reason; it was a Pastoral much like one which I have seen in King's Colledge in Cambridge. In the acting thereof they brought in five or six men almost naked, which were much disliked by the Queen and Ladies, and also many rusticall Songes and Dances, which made it very tedious, insomuch that if the Chan-

cellors of both the Universities had not intreated his majesty earnestly, he would have been gone before half the comedy had been ended."

"Mercurii 28 Augusti, 1605."

The morning and afternoon were passed in hearing sermons and disputations. "The same day after supper about nine of the clock, they began to act the Tragedy of *Ajax Flagellifer*, wherein the stage varied 3 times; they had all goodly antique apparell, but for all that, it was not acted so well by many degrees as I have seen it in Cambridge. The King was very weary before he came thither, but much more wearied by it, and spoke many words of dislike."

"Jovis 29 Augusti, 1605."

"The like was done at the Physic Act on Thursday Forenoon which began at nine and lasted till twelve: the Earl of Worcester being Sword Bearer for that day. It was very well performed, and concluded

with a discreet and learned speech by Dr. Warner. He disswaded men from tobacco by good reasons and apt similes, persuading them, especially noblemen, to imitate their Prince, and do as Alcibiades did with his pipes being a boy. He concluded his speech with a prayer, that God should give all blessings and such health of body to his excellent Majesty, that he might never stand in need of any of them. From thence the King went to New College, and dined with the Chancellor in great state. In the afternoon were two Philosophy Acts very well performed; that of Natural Philosophy first and better, after which the Queen and Prince went away immediately. The second replyer excelled (viz. one Mr. Baskerville) after 20 syllogisms the proctor cut him off, but the King sayd, *Imo vero procedat hic*, so he disputed again till the King cut him off. After he said to the nobles about him, God keep this Fellow in a right course, he would prove a dangerous heretic, he is the best disputer that ever I heard. Of the next he said at the first, he never heard a

worse, who would have proved by enumeration or induction that tobacco must need be good, because Kings, Princes, Nobles, Earles, Lords, Knights, Gentlemen of all countries and nations, reckoning a number, loved it. The King gave instance that there was one King that neither loved nor liked it, which moved great delight."—They disputed till it grew dark, when the King dismissed them with a Latin speech.

"That night after supper, about nine, began their Comedy called *Vertumnus*, very well and learnedly penned by Dr. *Gwynn*. It was acted much better than either of the other, and chiefly by St. John's men, yet the King was so overwearied at St. Marie's, that after a while he distasted it and fell asleep, when he awaked, he would have bin gone saying, I marvell what they think me to be, with such other like speeches shewing his dislike thereof, yet he did tarry till they had ended it, which was after one of the clock. The Queen was not there that night."

"Veneris 30 Augusti, 1605."

In the morning Degrees were conferred on many Noblemen and others. "About nine the King came to the library, and from thence returned by Brazen-Nose College where he heard an oration. He came out of his coach, and walked about the square, viewed their College, and commended the garden within the square, which at that time was finely kept. From thence he went to All Soules College where he heard an oration, and from thence to Magdalen College, and there heard an oration, and from thence returned to Christ Church to dinner, where in time of dinner Dr. Lylly of Baliol College made unto him a learned oration, but too long.

"After the King had dined, there was posting to horse; at the stairs foot where the King entered into the court, the Junior Proctor made a short oration, and delivered it with good audacity. That done their Chancellor having the grant of the Perpetuity to the University for the use of the King's reader, delivered it to his Majesty

in a long box, who took it in his hand, and gave it to the Vice-Chancellor, but sayd little or nothing that I could learn; only he and the Queen gave their hands to be kissed of the Vice-Chancellor and the rest of the Doctors, and bade them farewell and trouble themselves no further, who otherwise had their horses and foot clothes ready to have carried him out of their liberty. Then the King, Queen, and Prince went all into one coach, and passed through the Town, by Magdalen College, not staying any where.

"The schollers were uncivill at St. Marie's, for the morning before the King came they sat at the sermon hard by the Vice-Chancellor with their hatts on: and afterwards whether they scorned or were unprovided of capps, I know not, but there were above one hundred of them sent to prison. Nay one of them told me there were an hundred and forty sent to prison by command upon their oathes, and so they went without any officer, of their own accord, after they were so commanded."

LVIII. WILLIAM THE THIRD AT OXFORD.

Dr. Gibson's* account of King William's and the Chancellor's reception at Oxford, 1695.

Oxon. Nov. 9, 1695.

The Duke of Ormond, Chancellor of the University, having acquainted his Vice-Chancellor with his intention to appear with the University at the reception of the King; on Friday, Mr. Albermarle Bertie with several others, met the Chancellor on his road from London, and conducted him to his lodgings at the Warden of All Souls.

Upon his arrival, the Vice-Chancellor, with the Doctors and Proctors in their habits, waited upon his Grace, with the public Orator, who delivered the thanks of the University to his Grace, for the great favour of his presence on this solemn occasion.

The next day the Vice-Chancellor, with the Doctors and Masters appointed to ride

* Afterwards Bishop of London. From the original MS. in the Bodleian Library.

out in their gowns to meet the King, came early to All Souls to wait on his Grace the Chancellor; who rode in his Doctor's robes at the head of them, a mile out of town, to wait for his Majesty.

About ten, his Majesty came in his coach from Woodstock: the Chancellor and the rest alighting, paid their duty to his Majesty, and the Vice-Chancellor, presented by the Chancellor, made a speech to the King in Latin; the beedles having first delivered up their staves, which his Majesty was graciously pleased to return.

At some distance the Earl of Abingdon, High-Steward of the City, presented the Mayor and his Brethren to his Majesty, to whom the Recorder gave the thanks of the City with the usual presents.

Then the Duke of Ormond and Earl of Abingdon riding before the coach, after them the Vice-Chancellor and Mayor, then the Doctors, Masters, Aldermen, and Citizens, proceeded in great order through High-Street to the East gate of the schools. His Majesty alighting, passed directly from

thence to the Theatre, where a large banquet was provided, with variety of musick during his Majesty's stay. Mr. Codrington of All Souls, in a very elegant oration, expressed the public joy of the University to see his Majesty. The Chancellor on his knees presented his Majesty with a large English Bible, a large Common-Prayer-Book, and the cutts of the University, all richly bound and printed in folio at the Theatre; with a pair of gold-fringed gloves. His Majesty arising, the Vice-Chancellor, Noblemen, and Doctors, had the honour to kiss his hand; and so waited upon him to the gate of the Theatre to see his Majesty take coach for Windsor.

In the afternoon, the Chancellor held a convocation; wherein the Duke of Leeds, the Earl of Denbigh, the Heer Overkirk, Brigadeer Fits-Patrick, Col. Cholmondly, Col. Tidcomb, Sir Godfrey Kneller, and others of the nobility and gentry, were presented with the degree of Doctor in Laws: Sir Charles Holt and Dr. Hutton with the degree of Dr. in Physick.

Next day being Sunday the Vice-Chancellor and Heads of Houses attended his Grace the Chancellor to St. Marie's, where he took his seat, and heard an excellent sermon, preached by Dr. Finch, Warden of All Souls. After sermon, his Grace went to view some new buildings at the Physic-garden, University, Trinity, and New College. His Grace went in the same manner to afternoon sermon; at which, as well as the other, were variety of music and anthems provided to entertain his Grace. After sermon, the Chancellor and such of the nobility and gentry as staid in town, were entertained by the University at a dinner in the publick hall of All Souls College; the Noblemen, Heads of Houses, Professors and Proctors present.

The Vice-Chancellor presented his Grace with the volume of the cutts of the University and Dr. Wallis's Mathematical Works, lately printed at the Theatre.

His Grace took coach that evening for London, extremely satisfied with his entertainment.

LIX. TRANSLATORS OF THE BIBLE.

The chief Oxford divines concerned in the Translation of the Bible which was undertaken by the command of James I. were the following:

Dr. George Abbot, Dean of Winchester, afterwards Archbishop of Canterbury.

Dr. Thomas Ravis, Dean of Christ Church, afterwards Bishop of London.

Dr. Giles Thompson, Dean of Windsor, afterwards Bishop of Gloucester.

Dr. Miles Smith, of Brazenose Coll. afterwards Bishop of Gloucester.

Sir Henry Saville, Warden of Merton Coll.

Dr. John Harding, President of Magd. Coll.

Dr. John Reynolds, President of C. C. C.

Dr. Thomas Holland, Rector of Exeter Coll. and Professor of Divinity.

Dr. Richard Kilby, Rector of Lincoln Coll. and Professor of Hebrew.

Dr. Aglionby, Principal of Edmund Hall.

Mr. Harmar, Fellow of New Coll. and terwards Warden of Winchester College.

he Rules to be observed in this Translation were as follow:

1. The ordinary bible read in the church, mmonly called the *Bishop's Bible*, to be llowed, and as little altered, as the truth the original will permit.

2. The names of the prophets and the ly writers, with the other names of the xt, to be retained as nigh as may be, ac- rding as they are vulgarly used.

3. The old ecclesiastical words to be kept, z. the word *church* not to be translated *ngregation*, &c.

4. When a word hath divers significa- ons, that to be kept which hath been most mmonly used, by most of the ancient thers, being agreeable to the propriety the place, and the analogy of the faith.

5. The division of the chapters to be al- red, either not at all, or as little as may , if necessity so require.

6. No marginal notes at all to be affixed,

but only for the explanation of the Hebrew or Greek words; which cannot without some circumlocution, so briefly and fitly be expressed in the text.

7. Such quotations of places to be marginally set down, as shall serve for the reference of one scripture to another.

8. Every particular man of each company to take the same chapter, or chapters, and having translated or amended them severally by himself where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.

9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously, for his majesty is very careful in this point.

10. If any company, upon the review of the book so sent, doubt or differ upon any place, to send them word thereof, note the place, and withal send their reasons; to which if they consent not, the difference to be compounded at the general meeting

which is to be of the chief persons of each company at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed, by authority, to send to any learned man in the land, for his judgment of such a place.

12. Letters to be sent from every bishop, to the rest of his clergy, admonishing them of this translation in hand; and to move and charge, as many as are skilful in the tongues, and have taken pains in that kind, to send his particular observations to the company, either at Westminster, Cambridge, or Oxford.

13. The directors in each company, to be the deans of Westminster and Chester, for that place; and the king's professors in the Hebrew or Greek in either University.

14. These translations to be used where they agree better with the text than the bishop's bible, viz. Tindall's, Matthew's, Coverdale's, Whitchurch's, Geneva.

15. Besides the said directors before mentioned, three or four of the most ancient and grave divines, in either of the

Universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek; for the better observation of the 4th rule above specified.

The first time any part of the Holy Scripture was printed in English was in the year 1526, when the New Testament, translated by *William Tindal*, was published at Antwerp. Of this impression almost the whole was bought up and burnt at *St. Paul's Cross* by Bishop *Tunstal* and Sir *Thomas More*. He afterwards revised and corrected his translation and printed it again about the year 1530.

In the year 1532 *Tindal* published a complete translation of the Bible, except the Apocrypha. While a second edition was preparing, he was taken up and burnt in Flanders for heresy.

This work, however, was carried on by *John Rogers*, who was superintendant of a church in Germany. He translated the whole of the *Apocrypha*, revised Tindal's

translation, and dedicated it to Henry VIII. under the borrowed name of *Thomas Matthews*, for which reason it has been commonly called *Matthews*'s Bible. It was printed at Hamburgh, in 1537, by *Grafton* and *Whitchurch*. In the reign of Edward VI. *Rogers* came into England, and was appointed to a prebend of St. Paul's, and to the Vicarage of St. Sepulchre's. He was the first martyr that suffered in the reign of Queen Mary.

When it was resolved to print the Bible in a large volume, and to procure an order to have it set up in all churches, for public use, *Miles Coverdale* (who was afterwards Bishop of Exeter, and who in the reign of Queen Mary fled and settled at Geneva) was employed to revise Tindal's translation, which was reprinted in 1540. As *Cranmer* was concerned in this edition, it has generally gone under his name.

Some English who fled to *Geneva*, to avoid the persecutions of Queen Mary, translated the New Testament into their native language. It was printed at *Geneva*,

by *Conrad Badius*, in 1557, and was the first New Testament in English, with the distinction of *verses* by numeral figures. This division was first made by the celebrated Robert Stephens in 1551, and four years after that the vulgar *Latin* Bible was divided in the same manner. But it was not till the year 1560, that the whole Bible was printed at *Geneva*, which edition is in quarto.

The next revision and publication of the Bible was made under the care and direction of Archbishop Parker, and as several bishops were employed in that revision, it is called the *Bishop's Bible*. This was printed by Richard Jugge in 1568 in fol. and had several impressions afterwards.

The last translation of the Bible is that which was produced from the conference at Hampton Court in 1603, by command of James I. and of which an account is given above. This work was not begun till the spring of the year 1607, and was printed in less than four years afterwards.

LX. REGENT MASTERS.

"Before we had such plenty of Colleges as now," says Dr. Wallis, "with fellowships endowed, (where tutors might be had for instructing of young students) every master or doctor in each faculty, was obliged, upon taking such degree, to be a *Regent* for some number of years; that is, to have a school and there to read lectures constantly (during his necessary Regency) for instructing young students in those faculties; and each student to be entered in some such school, under one of these *Magistri Scholarum;* and after such necessary Regency, were for some longer time *Regentes ad placitum;* and afterwards (except the doctors in the superior faculties) *Non-regentes.* And hence it is, that the collating degrees is intrusted to the *Congregation* of *Regent Masters,* as being best acquainted with the diligence and proficiency of their respective scholars, while yet the greater affairs of the University are dispatched by

the *Convocatio* (or *magna Congregatio*) *Magistrorum Regentium et non Regentium.*"*

LXI. OXFORD MARKETS.

The sellers of different articles were formerly consigned to different stations, which are pointed out in Ayliffe's and Peashall's histories, both of which are taken from Anthony Wood. The tailors, for instance, had their shops in the north-east ward in St. Michael's parish. "There prevailed among them, in ancient time, what they called revelling, particularly on the vigil of St. John the Baptist. They caroused themselves at that time with all joviality in meats and drinks, took a circuit through all the streets in the city, accompanied with divers musical instruments, and using certain sonnets in praise of their profession and patron. This encreasing more and more, to the disturbance of the people, beating

* Ex Archiv. Univ. Oxon.

the watch, to blows often, and murder, as appears by an inquisition, it was, with another revelling circuit of some other profession, on the vigil of St. Peter and St. Paul, prohibited by the king [Edward the Third] in his letters sent to the chancellor of the University for this purpose."

After the order formerly observed in their stations was discontinued the market was chiefly held in the parish of St. Peter in the Bailey and St. Ebbe's, to the west gate. "It was a full market of beasts and hogs, and continued in request till the reign of Henry VII. when failing in its resort, the ground of it, which for the most part belonged to the City and Osney Abbey, and afterwards to Christ Church, was by them demised to private persons who divided it into garden plots, and afterwards built cottages thereon."

"There was a weekly market on Wednesday in Broken Heys and Gloucester Green, granted by Queen Eliz. 14th of her reign, to the citizens of Oxford; but this was but once or twice observed."

"There was also a wool-market on Holiwell Green: part of the ground, since included in Magdalen College grove, was known by the name of Parry's Mead.—Here, according to an old book which belonged to the weavers of Oxon, twenty-three looms were working at once, and barges passed hereby and came up to it, on the river Charwell; and from a note that I have seen, seventy fullers and weavers were altogether there sometime inhabiting.—Hence a street of houses called Beanwall-street, and a large cross of stone stood in the said green, expressed occasionally in several scripts."

"A wool-market was also in north-gate hundred, called Forum Parvys;—by some, Little Market.—In a roll, 31st. Ed. I. J. Pylle was attached for receiving a piece of woollen cloth, containing six ells and a half, stolen in Oxford, in the market called *Parvy*.—A proof that this was a Staple Town."

The New Market on the north side of the High-street, was opened in the year 1774.

LXII. PRICE OF PROVISIONS IN OXFORD.

"In the year 1315, 8-9 Edw. II. great complaints being made by the Chancellor to the King of the scarceness of vendibles in Oxford market, and the unreasonable rates that they were sold at, to the wronging of the scholars, and the dispersion of the poorer sort of them that lived upon exhibitions, he sent out his Breve dated Apr. 1. directed to the said chancellor, that he publicly proclaim the prices of vendibles as they were set by him and his parliament, after this manner, viz. a good living Ox that is stalled or corn-fed, to be sold at the price of 16s. and no higher: if fatted with grass, then at 14s. a fat Cow 12s. a fat Hog of two years old 3s. 4d. a fat Mutton corn-fed, or whose wool is not grown, 1s. 8d. a fat mutton shorn 1s. 2d. a fat Goose 2d. a fat Capon 2d. a fat Hen 1d. two Chickens 1d. four Pigeons 1d. twenty and four Eggs 1d. Thus I find in the said writ, which being also directed to other Mercat Towns

(with some things charged therein) was the reason certainly why these prices were remembered by certain* historians.†"

It appears by Fleetwood's "Chronicon Preciosum" that in the year 1351, it was regulated by Parliament, that workmen were to take their wages in *wheat*, at the rate of ten pence the bushel, which is 6s. 8d. the quarter.

Sarclers, (that is, weeders) and hay-makers by the day - -	0	0	1
Mowing meadows, 5d. the acre, or by the day - - - - -	0	0	5
Reapers of corn, in the first week of August, ditto - - -	0	0	5
In the second week, and third, and so on to the end of it, ditto - without meat, drink, or other courtesy demanded.	0	0	4
For threshing a quarter of wheat or rye - - -	0	0	2½
For threshing a quarter of barley, beans, pease, or oats - -	0	0	1½

* Th. Walsyngham sub hoc an. et alii. † A. Wood.

A master carpenter, mason, or tyler by the day - - - 0 0 3
Other carpenters, masons, or tylers 0 0 2
Their servants, or boys - - 0 0 1½
Plaisterers, workers of mudwalls, and their knaves, or servants at the same rate, without meat or drink demanded
In 1360, master carpenters - - 0 0 4
Others - - - 0 0 3
Their servants - - - 0 0 2
In 1389, the bailiff for husbandry's yearly wages, together with his cloathing, once by year at most, and his diet, which is supposed in the following cases - - 0 13 4
he master hind, or chief husband-man labouring - - 0 10 0
e carter and the shepherd, each by the year - - 0 10 0
e oxherd, cowherd, each by the ear - - - 0 6 8
swineherd, by the year - 0 10 0
man labourer, the dairy woman, ch ditto - - - 0 6 0
plough driver, at most - 0 7 0
46, the wages of a bailiff of bandry, per ann. - - 1 3 4

His cloathing, diet still supposed -	0	5	0
The chief carter and chief shepherd, each - - -	1	0	0
Their cloathing each - -	0	4	0
A common servant of husbandry -	0	15	0
His clothing - - -	0	3	4
A woman servant - -	0	10	0
Cloathing - - -	0	4	0
An infant (i. e. one under 14 years of age) - - -	0	6	0
Cloathing (with diet) - -	0	3	0
The servants of hostlers (i. e. innkeepers) victuallers, and artificers, at the same rates.			
From Easter till Michaelmas,			
A free-mason, or master carpenter, with diet, by the day - -	0	0	4
Without diet - - -	0	0	5½
A master tyler, slater, rough mason, a mean carpenter, and other artificers, building by the day, with diet - - -	0	0	3
Without diet - - -	0	0	4½
Other labourers, with diet 2d, without diet - - -	0	0	3½
From Michaelmas to Easter they had a penny by the day less, the days being then shorter.			

But in time of harvest a mower had, with diet	0	0	4
Without diet	0	0	6
A reaper and carter, with diet	0	0	3
Without diet	0	0	5
A woman labourer and other labourers, with diet	0	0	2½
Without diet by the day	0	0	4½
In 1514, a bailiff of husbandry's yearly wages	1	6	8
His cloathing (diet supposed)	0	5	0
Chief hind, carter, and shepherd, each	1	0	0
Cloathing (with diet)	0	5	0
Common servant of husbandry	0	16	8
Cloathing	0	4	0
Women servants yearly wages	0	10	0
Cloaths	0	4	0
A child (i. e. a servant) within 14 years of age	0	6	8
Cloathing	0	4	0
From Easter to Michaelmas, the daily wages of masons, carpenters, bricklayers, &c. with diet 4d. without diet	0	0	6
From Michaelmas to Easter, with diet 3d. without diet	0	0	5

"The reader is not to think that these rules were every where observed; but no body could *demand* or *sue* (I suppose) for greater wages, than were here allowed: and yet the different cheapness or dearness of provisions in several counties, must be allowed to make amends for different wages; and therefore these rules could not be universally reasonable.

"In 1533 it was enacted that butchers should sell their beef and mutton, *by weight*; beef for a *half-penny* the pound, and mutton for *three-farthings:* which being devised for the great commodity of the realm (as it was thought) hath proved far otherwise. For at that time (i. e. 1533) fat *oxen* were sold for xxvis. viiid. fat *weathers* for iiis. ivd. fat *calves* for the like price. A fat lamb for xiid. The butchers of London sold *Penny pieces* of beef, for the relief of the poor; every piece two pound and an half: sometimes three pounds for a penny. And 13, sometimes 14 of these pieces for xiid. mutton viiid. the quarter. And an 100 weight of beef for ivs. viiid.

"In 1444, wheat, per qr. 4s. 4d. Malt,

per qr. 4*s*. A calf 2*s*. A porker 3*s*. A goose 3*d*. An ox 1*l*. 11*s*. 8*d*. Cloth for surplices for scholars, the ell at 8*d*. and that you may not think this cloth to be very coarse, I assure you it was the same with the napkins used at the altar; and that, if you know the religion of those days, was certainly fine.

"In 1457, A gallon of ale 1*d*. In 51 H. VIII. it was determined by authority that when a quarter of barley was sold at 2*s*. the ale might be afforded 4 quarts for 1*d*. and when barley was at 2*s*. 6*d*. the quarter, then ale was to be seven quarts for 2*d*. and so to increase and decrease, after the rate of 6*d*. the quarter.

"In 1504, red wine, per *dolium*, 4*l*. Claret wine 3*l*. 13*s*. 4*d*. White wine 3*l*. 6*s*. 8*d*. Malvesy 4*l*. Ale of London, per dolium, 1*l*. Ale of Canterbury 1*l*. 5*s*. Beer 1*l*. 3*s*. 4*d*. *Dolium* I believe, here signifies a pipe or butt, 126 gallons. So that the ale of London comes very near 3*d*. the gallon. The red wine at 7½*d*."*

* Fleetwood's *Chronicon Preciosum.*

LXIII. MANCIPLES.

Manciples, the purveyors general of colleges and halls, were formerly men of so much consequence, that to check their ambition, it was ordered by an express statute, that no manciple should be principle of a hall. Chaucer, in delineating the manners of the times, describes the manciple of the Temple, as not only in his occupation a pattern to all caterers, but "passing the wisdom of a heap of learned men," and able to "set the cap" of the whole legal fraternity.

A gentil MANCIPLE was then of a temple,
Of which achatours mighten take ensemple,
For to ben wise in bying of vitaille,
For whether that he paide, or toke by taille,
Algate he waited so in his achate,
That he was ay before in good estate.
Now is not that of God a ful fayre grace,
That swiche a lewed mannes wit shal pace
The wisdom of an hepe of lered men.
Of maisters had he mo than thries ten,—&c.

Cant. Tales. Prol. 569.

LXIV. THE MINT AT OXFORD.

he mint which was established at Ox-
during the rebellion in Charles the
's time, was at New Inn; for A. Wood
that in the year 1643, the plate which
been given him by his Godfathers and
mother, which was considerable, was,
h all other plate in Oxon) carried by
Majesty's command to the mint at New.
, and there turned into money to pay
Majesty's armies.*

LXV. COFFEE HOUSES IN OXFORD.

he first coffee house in Oxford was
ied in the year 1650, by Jacob, a Jew,
the Angel, in the Parish of St. Peter
ie East, and there it was by some, who
ghted in noveltie, drank. When he
Oxford, he sold it in old Southampton
dings in Holborne, neare London, and
living there 1671."
1 the year 1654, "Cirques Jobson, a

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* Wood's Life.

Jew and Jacobite, borne neare Mount-
banus, sold coffey in Oxon, in an ho
between Edmund Hall and Queen's C
lege corner."

"In this year [1655,] Arth. Tillya
Apothecary and great royallist, sold cof
publickly in his house against All-Soul
Coll. He was encouraged so to do by s
royallists, now living in Oxon, and
others who esteemed themselves either *V*
tuosi or *Wits;* of which the chiefest nu
ber were of Alls. Coll. as Peter Pett, Th
Millington, Tim. Baldwin, Christoph. Wr
George Castle, Will. Bull, &c. Th
were others also, as Joh. Lamphire, a Pl
sician, lately ejected from New Colle
who was sometimes the natural drol of
company, the two Wrens, sojourners
Oxon, Mathew and Thomas Wren, s
of Dr. Wren, bishop of Ely, &c. T
coffey house continued till his Majes
returne and after, and then they bec
more frequent, and had an excise set u
coffey."*

* A. Wood's Life, written by himself.

LXVI. THE ORIGIN AND PROGRESS OF NEWSPAPERS IN OXFORD, PREVIOUSLY TO THE PUBLICATION OF THE GAZETTE.*

The following anecdotes relative to the origin and progress of newspapers previous to the gazette, with brief notices of their authors, are selected from Wood's *Athenæ Oxonienses.*

I. MERCURIUS RUSTICUS: or the Countries complaint, recounting the sad events of this unparalleled warr—which *Mercuries,* in number at least 19, commencing from 22 Aug. 1642, came out in one sheet, sometimes in two in 4to.

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* Before the introduction of printed news-papers it appears that great families had a sort of gazetteers in London, who transmitted to them the news of the day in written letters. This custom accounts for the following memorandum preserved in the Clifford family. "To captayne Robinson by my lo. com'ds for writing letters of news to his l'p for a half year, 5 l." *See Whitaker's Hist. of the Deanery of Craven.*

II. MERCURIUS RUSTICUS: the second part, in number 5, giving an account of sacrileges in and upon several cathedrals.—After the war was ended, all these *Mercuries* were printed an. 1646 and 47 in 8vo. The edition which came out in 1647 had more in it than that of 1646. However *Richard Royston* the bookseller being minded to make another edition, he followed only that which came out in 1646, so that the third edition which he made in 1685 hath less in it than that of 1647.

The above *Mercuries* were written by Bruno Ryves, who was born in Dorsetshire, made one of the clerks of New Coll. in 1610, where continuing till he was bachelor of arts, became one of the chaplains of Magd. Coll. 1616. Soon after he proceeded in arts, became a most noted and florid preacher, vicar of Stanwell in Middlesex, rector of St. Martin's de le Vintry in London, chaplain to his Majesty Charles I. and in 1639 proceeded Doct. of Div. But the rebellion breaking out soon after, he was sequestered of his rectory by the Presby-

terians, plundered and forced to fly, and at length losing his vicarage, he shifted from place to place, and by the favour of his Majesty had the deanery of Chichester, and the mastership of the hospital there, conferred upon him, tho' little or no value accrued thence till after the restoration of K. Ch. II. About which time being sworn chaplain in ordinary, he had the deanery of Windsor conferred on him, in which he was installed 3 Sept. 1660, and so consequently was dean of Wolverhampton in Staffordshire. Afterwards he became rector of Acton in Middlesex, was sworn scribe of the most noble order of the Garter, 14 Jan. 1660, and about that time was made rector of Haseley near to, and in the county of, Oxford; which, I think, is annexed to his deanery, as the deanery of Wolverhampton is, but all separated by Mr. *Baxter*,* thereby to make him a great pluralist, without any consideration had to his great sufferings

* In his additional notes on the life and death of Sir Matthew Hale, Lond. 1682, oct. page 25.

occasioned by the Presbyterians. He died at Windsor on the 13 day of July 1677, and was buried in the alley or isle joyning on the south side to his Majesty's chapel of St. George there.

III. MERCURIUS AULICUS: communicating the intelligence and affairs of the court [*at Oxon*] to the rest of the kingdom.—The first of these was published on the first of Jan. 1642 and were carried on till about the end of 1645; after which time they were published but now and then. They were printed weekly in one sheet, sometimes in more, in quarto, and contain a great deal of wit and buffoonry. MERCURIUS BRITANNICUS pen'd by *foulmouth'd Nedham,* no more his equal than a dwarf to a giant, or the goodness of his cause to that of the King's, tells us that *the penning of these Mercurii Aulici was the act of many, viz. Birkenhead the scribe, secretary Nicholas the informer, and George Digby the contriver.* Also that *an assessment of wits was laid upon every Coll. and paid weekly for the communion of this thing called Mercurius*

Aulicus. But let this liar say what he will, all that were then in Oxford knew well enough that *John Birkenhead* began, and carried them on, and in his absence *P. Heylin* supplied his place and wrote many of them.

JOHN BIRKENHEAD, son of Randall Birkenhead, of Northwych in Cheshire, sadler, was born there, became a servitor of Oriel Coll. under the tuition of Humphrey Lloyd (afterwards B. of Bangor) in the beginning of the year 1632, aged 17 years; where continuing till he was bachelor of arts, became amanuensis to Dr. Laud, archbishop of Cant. who taking a liking to him for his ingenuity, did by his diploma make him master of arts, an. 1639, and by his letters commendatory thereupon, he was elected probationer fellow of *All Souls* Coll. in the year following. After the rebellion broke out, and the King and his court had settled themselves at Oxford, this our author Mr. Birkenhead was appointed to write the *Mercurii Aulici*; which being very pleasing to the loyal party, his Majesty recommended him to the electors, that

they would chuse him moral philosophy reader; which being accordingly done, he continued in that office, with little profit from it, till 1648, at which time he was not only turned out thence, but from his fellowship. Afterwards he retired to London, suffered several imprisonments for his Majesty's cause, lived by his wits in helping young gentlemen out at dead lifts in making poems, songs, and epistles, on, and to, their respective mistresses, as also in translating and writing several little things, and other petite employments. After his Majesty's restoration he was by virtue of his letters sent to the University, actually created doctor of the civil law, and in 1661 he was elected a burgess for Wilton. In 1662, Nov. 14 he received the honour of knighthood from his Majesty, King Charles II. and in Jan. 1663 he was constituted one of the masters of *requests*, he being then also master of the faculties, and a member of the royal society. He died within the precincts of Whitehall, on the 4 of Dec. 1679, and was buried in the church-yard of St. Martin's in the Fields.

IV. MERCURIUS BRITANNICUS, communicating the affairs of Great Britaine for the better information of the people.—These *Mercuries* began about the middle of Oct. 1643, and were carried on thence week by week every Monday, in one sheet, to the latter end of 1646, or beginning of 1647.

V. MERCURIUS PRAGMATICUS, communicating intelligence from all parts, touching all affairs, designs, humours and conditions throughout the kingdom, especially from Westminster and the head-quarters.—There were two parts of them, and they came out weekly in one sheet in 4to. The former part commenced the 14 Sept. 1647, and ended the 9 Jan. 1648. The other which was intitled MERCURIUS PRAGMATICUS FOR K. CHARLES II, &c. commenced 24 Apr. 1649, but quickly ended. There were now and then other PRAGMATICI that peeped forth, but they were counterfeit.

VI. MERCURIUS POLITICUS: comprising the sum of foreign intelligence, with the affairs now on foot in the three nations of

England, Scotland, and Ireland. These *Mercuries* came out weekly every Wednesday in two sheets in 4to. commencing with the 9 of June 1649, and ending with the 6 of June 1650. These MERCURII POLITICI (wherein were many discourses against monarchy, and in behalf of a free state, especially in those that were published before O. Cromwell gaped after the supremacy) were constantly carried on till about the middle of Apr. 1660, when then (as several times before) the author was prohibited by order of the Council of State. By virtue of which order, Hen. Muddiman and Giles Dury were authorized to publish their *Intelligence* every Monday and Thursday, under the titles of

VII. PARLIAMENTARY INTELLIGENCER, and

VIII. MERCURIUS PUBLICUS, which continued (*Dury* soon after giving over) till the middle of August, 1663, and then *Roger L'Estrange* published the *Intelligence* twice every week in quarto sheets, under the titles of

IX. The Public Intelligencer, and X. The News. The first of which came out 31 of Aug. and the other on the 3 of Sept. an. 1663. These continued till the 29 of Jan. 1665, at which time *L'Estrange* desisted because in Nov. going before, were other kind of News-papers published twice every week in half a sheet in folio. These were

XI. The Oxford Gazette, and the first commenced 7 Nov. 1665, the King and Queen with their Courts being then in Oxon. These for a little time, were written, I think by Hen. Muddiman: but when the said Courts removed to London, they were intituled and called

XII. The London Gazette; the first of which that was published there, came forth on the 5 of Feb. following, the king being then at Whitehall. Soon after Mr. Joseph Williamson, Under Secretary of State, procured the writing of them for himself; and thereupon employed Charles Perrot, M. A. and fellow of Oriel Coll. in Oxon, who had a good command of his pen

to do that office under him, and so he did, tho' not constantly, till about 1671. After which time they were constantly written by Under Secretaries, belonging to those that are Principal, and do so continue to this day.

The MERCURIUS BRITANNICUS, MERCURIUS PRAGMATICUS, and MERCURIUS POLITICUS were written by

MARCHAMONT NEDHAM, who was born at Burford in Oxfordshire in 1620. At about fourteen years of age he was sent to All Souls Coll. where being made one of the Choristers, continued there till 1637, at which time he took the degree of Bachelor of Arts. So that being not capable of keeping that place any longer, because inconsistent with his degree, he retired to St. Mary's Hall for a time. At length being invited to London, he had conferred upon him an usher's place in Merchant Taylor's School, then presided by one Mr. Will. Staple; but how long he continued there I cannot justly tell. Sure it is, that upon the change of the times, he became an un-

der clerk in Grey's inn, where by virtue of a good legible court hand, he obtained a comfortable subsistence. Soon after siding with the rout, and scum of the people, he made them weekly sport by railing at all that was noble in his intelligence called MERCURIUS BRITANNICUS, wherein his endeavours were to sacrifice the fame of some lord, or person of quality, nay of the King himself, to the beast with many heads. About that time he studied physic, followed the chymical way, and in 1645 began to practise it, and by that and his writing maintained himself in very genteel fashion. But so it was, that whether by his imprisonment in the gate house for his aspersions of his Majesty, in the opening or explaining his cabinet letters, an. 1645, or for some scorn or affronts put upon him, he forthwith left the *blessed cause*, and obtaining the favour of a known royalist to introduce him into his Majesty's presence at Hampton Court, an. 1647, he then and there knelt before him, and desired forgiveness for what he had written against him and his

cause: which being readily granted, he kissed his Majesty's hand, and soon after wrote MERCURIUS PRAGMATICUS: which being very witty, satyrical against the Presbyterians and full of loyalty, made him known to and admired by the bravadoes and wits of those times. But he being narrowly sought after, left London, and for a time sculked at Minster Lovel near Burford in Oxfordshire, in the house there of Dr. Pet. Heylyn. At length being found out, imprisoned in Newgate, and brought into danger of his life, Lenthall the Speaker of the House of Commons, who knew him and his relations well, and John Bradshaw President of the High Court of Justice, treated him fairly and not only got his pardon, but with promises of rewards and places, persuaded him to change his stile once more, meaning for the Independents, then carrying all before them. So that being brought over, he wrote MERCURIUS POLITICUS, so extreme contrary to the former, that the generality for a long time, especially the most generous Royalists, could not

believe that that intelligence could possibly be written by the same hand that wrote the MERCURIUS PRAGMATICUS. The truth is, these last were written for about an year and a half, and were endeavoured by the Parliamenteers to be stifled, but the former (the POSTICI) which came out by authority, and flew every week into all parts of the nation for more than ten years, had very great influence upon numbers of inconsiderable persons, such who have a strong presumption that all must needs be true that is in print.—He was a person endowed with quick natural parts, was a good humanitian, poet, and boon droll: and had he been constant to his cavaliering principles he would have been beloved by, and admired, of all; but being mercenary, and valuing money and sordid interest, rather than conscience, friendship, or love to his prince, was much hated by the royal party to the last, and many cannot yet endure to hear him spoken of. He died suddenly in the house of one Kidder in D'Evreux court

near Temple Bar, London, in 1678, and was buried in the church of St. Clement's Danes.

LXVII. OXFORD ALMANACKS.

The first Oxford Almanack was drawn up by Maurice Wheeler, one of the minor canons, or chaplains, of Christ Church, for the year 1673, in 8vo. It was adorned with hieroglyphical figures, which dean Aldrich was famous for contriving, and seems to have contained a short history of the University taken from Wood's History and Antiquities. "There were," says Wood, "near thirty thousand of them printed, besides a sheet almanack of two-pence, that was then and there printed for that year: and because of the novelty of the said almanack, and its title, they were all vended. But the printing of it being a great hindrance to the sale of other almanacks, the society of booksellers in London bought off the copy for the future; so only a sheet

almanack wrought off from a copper plate, was afterwards printed by the curators of Sheldon's press."* The first of these was engraved in 1674, by Robert White, and, is adorned with the twelve greater Pagan gods, accompanied by Atlas, Ceres, and Pomona, above the calendar; with the Saxon deities beneath, and various Tritons and Nereids at the foot of the sculpture. No Oxford Almanack was published for 1675. From the year 1676 to the present, they have been continued in a regular annual series. The prints in the forty-seven earlier numbers consist chiefly of allegorical figures, engraved for the greater part by Michael Burghers. From 1723 to 1751 inclusive, most of them are by George Vertue, who, says lord Orford, "instead of insipid emblems that deserved no longer duration than what they adorned, introduced views of public buildings and historic events; for he seldom reaped benefit

* Ath. Ox. Vol. II. 1127.

from the public, without repaying it with information." They have been since executed by Hulett, Green, Cole,* Wale, Miller, Malchair, the Rookers, Harris, Taylor, Dixon, Lowry, Dayes, Dadley, Basire, and Turner.

We are sorry to observe that the Oxford Almanacks, for some years past, have been executed in a manner which is neither creditable to the University, nor the engravers. Whether the fault is to be attributed to any parsimony in the former (which we can hardly imagine to be the case) or to the negligence of the latter, we presume not to inquire.

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* Cole seems to have engraved only the Calendar. In some years there were two editions of the Almanack, with the same design executed by different hands. At the end of a letter from Fulman to A. Wood, dated Dec. 13, 1677, is the following postcript:

"There were last yere certain of your Oxford Almanacks printed on handkerchiefs: if there be any such to be procured for money, pray send me two with speed, and I will repay what they cost."

LXVIII. RELIGIOUS HOUSES IN OXFORD BEFORE THE REFORMATION.

1. St. FRIDESWIDE'S, now CHRIST CHURCH. About the year 730, Didanus, a petty king in these parts is said to have founded a nunnery here to the honour of St. Mary and All Saints, which consisted of twelve religious virgins of noble birth, under the government of his own daughter Frideswide, who being buried here and afterwards canonized for a saint, this monastery in process of time was dedicated to her memory, and called almost always by her name. The nuns having been dispersed by the Danish wars, this church came into the possession of secular canons, and was burned to the ground, A. D. 1004, afterwards it was rebuilt and better endowed for them by king Ethelred. A certain king, before the Norman Conquest, is said to have expelled those canons, and to have given this monastery to the monks of Abbingdon, for some few years, and then to

have restored the canons. After the Conquest the seculars were again ejected, and an abbot and monks possessed it some time; then the priests obtained it once more, and continued till A. D. 1111 or 1121, at which time Roger bishop of Salisbury placed in this church a convent of regular canons of the order of St. Austin, under the care of Guimond, a learned clerk and chaplain to Henry the first, who became the first prior. The annual revenues of this religious house before its suppression were valued at £224 4s. 8d. This priory was suppressed by virtue of a bull from pope Clement VII. dated 3 non. Apr. 1524, allowed and confirmed May 10, by Henry VIII. who by letters patent dated July 1, 1525, granted the site and lands to Cardinal Wolsey, who thereupon began the foundation of a noble college for a dean, subdean, one hundred canons, thirteen chaplains, professors in divinity, law, physic, and all the liberal arts, and for other persons, to the number of one hundred and eighty-six, which was dedicated to the Holy Trinity, the Virgin

Mary, St. Frideswide, and All Saints. But before this, and his other vast designs could be perfected, he lost, in the year 1529, not only the king's favour, but incurred a præmunire, upon which all his estates real and personal, became forfeited; and among his other lands, those appointed for the better endowment of this college, called Cardinal college. In 1532, it was augmented with Canterbury college and Peckwater inn, and re-established for a dean, twelve canons, &c. under the title of "Kyng Henry the eighthis college in Oxford" which was surrendered up again into the king's hands 18 July 1545. The see of the bishop of Oxford being the next year removed from Osney, this priory church was made his cathedral, by the name of Christ Church; and Henry VIII. refounded the chapter and college, which at present consists of a dean, eight canons, one hundred and one students, eight chaplains, eight clerks, eight choristers, twenty-four almsmen, &c.

2. St. George's College. Robert D'Oily and Roger Iveri founded in 1074

and endowed out of their estates the collegiate church of St. George within the castle for secular canons, who were dispersed about 1149, when this church with all its revenues was annexed to the house of regular canons at Osney. The buildings were afterwards used for students, and there were for some time the warden and scholars of St. George within the castle of Oxford. It is said that Henry V. intended to have built a noble college both for artists and divines within this castle, and to have endowed the same with the revenues of the alien priories, but was prevented by death.

3. Osney. Austin Canons. Robert D'Oily the second, nephew to the first of that name, at the desire of his wife Edith, (who had been concubine to Henry the first,) built in 1129, upon one of the islets made by the river, not far from the castle of Oxford, a priory of canons Augustines to the honour of the blessed Virgin Mary. This house in some short time after became an abbey, and at the dissolution had yearly revenues worth £654 10s. 2d. Upon the

creation of the new bishopricks by Henry the eighth, in the year 1542, this abbey was changed into the cathedral church of Christ and the blessed Virgin, wherein were settled a dean and six prebendaries, &c. who were to be the chapter of the bishop of Oxford, whose palace was to be at Glocester hall: but this establishment did not continue above three or four years, when, in 1546, the conventual church of St. Frideswide, then called King Henry the eighth's college, was made the cathedral and called Christ Church. The abbots of Osney were sometimes summoned to Parliament, but were not barons.

4. Rewley, or De Regali Loco, in North Osney. Richard, king of the Romans, having by his will directed a foundation for some secular priests to pray for his soul, his son and heir, Edmund Earl of Cornwall, thought his father's desire would be better fulfilled by regulars, and therefore in the year 1280, he built a monastery here for an abbot and fifteen monks of the Cistertian order. Its tutelar saint was the

blessed Virgin Mary. It was rated, 26 *Hen.* 8, at £174 3*s.* 0*d.* and granted, 33 *Hen.* 8, to Dr. Geo. Owen; and 38 *Hen.* 8. to the dean and canons of King's college, or Christ Church in Oxford. The walls and part of the house are still remaining, in the western suburbs, beyond Worcester college.

5. St. Bernard's College was founded in the parish of St. Mary Magdalene in 1436 by Henry Chicheley archbishop of Canterbury, for student monks of the Cistertian order. After the dissolution the site was granted to the dean and chapter of Christ Church, Oxford, 38 *Hen.* 8, and being purchased of them by Sir Thomas White, knt. on its site he built and endowed St. John's college, 1555.

6. Canterbury College. Symon de Islip, archbishop of Canterbury, in the year 1363, founded this house for students both religious and secular, chiefly in the canon and civil law, consisting of a warden and eleven clerks. He shortly afterwards appointed the famous John Wickliffe to be head of this society, who with the rest of

the fellows being seculars, was, by sentence in the court of Rome, at the instance of the Founder's successor, Symon de Langham, then cardinal, removed, and the government and revenues of it put into the hands of four monks of Canterbury, one of whom was to be warden. From that time this house became an habitation chiefly for the student monks of Canterbury, and was subject to the archbishop and to the prior and convent of that church; and, as part of the possessions of the priory of Christ Church in Canterbury, this college was granted to the dean and chapter of Canterbury, 33 *Hen.* 8. The dean and canons of Christ Church, Oxford, afterwards obtained the grant of it, and it now forms part of their college.

7. DURHAM COLLEGE was founded about the year 1290, by Richard de Hoton prior, and the monks of the cathedral convent of Durham, for their young student monks. It was afterwards increased in buildings, revenues, and books by Richard de Bury, the learned bishop of that see;

but more amply endowed for eight Benedictine monks, and eight secular students, &c. by Thomas Hatfield, bishop of Durham, in 1370. It was dedicated to their patron St. Cuthbert, and valued, 26 Hen. 8, at £115 4*s.* 4*d.* Upon the dissolution it was granted to the dean and chapter of Durham, and came afterwards into the possession of Sir Thomas Pope, knt. who on its site founded Trinity college.

8. Glocester College or Hall. Sir John Gifford, lord Brinsfield, gave in 1283 a piece of ground and several tenements in Stockwell Street, which he had purchased of the Knights hospitalers and others, to the monks of the Benedictine order within the province of Canterbury, for an habitation for their students in this University. The prior and first twelve monks being taken from Glocester Abbey,* it had thence

* The abbot and monks of Glocester early disclaimed any property in this house, which belonged to the whole order within the province of Canterbury, and was entirely subject to the regulations of the general

also its name. After the suppression Henry VIII. granted it for the house or palace of the bishop of Oxford, not only while the see was at Osney, but in the first grant also after the see was removed to Oxford; but it was soon taken away, and in the beginning of Queen Elizabeth's reign sold to Sir Thomas White, who gave it to his college of St. John Baptist, and ordered it to be continued for an house of learning. It has since been converted into a College, by the name of Worcester college.

9. London College. From the year 1421, when Richard Clifford, bishop of London, bequeathed a legacy of one thousand marks to the scholars of Burnell's inn, in St. Aldate's parish, that old house began

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chapters of that order. "This may appear partly," says Dr. Hutton, "from those diverse fashions and names of buildings which are yet extant in this hall, some being called Glocester lodgings, some Westminster lodgings, some Winchcomb lodgings, &c." "Glocester hall," says Brian Twyne, "conteined five or six halls in it belonging to divers abbies, who severally kept house by themselves."

to be called London college, and was inha bited both by black monks, and by secula clerks students in the civil law, till its sup pression, which was early in the reign o Henry VIII.

10. St. Mary's College. Thoma Holden, esq. and Elizabeth his wife gav in 1435 tenements and ground in the pa rishes of St. Peter in the Bayly and St. Mi chael northgate, to found a college fo student canons of the order of St. Austin It was dedicated to the blessed Virgin Mary, and subject to the general chapte of the order. The site of it was granted 38 *Hen.* 8, to William Ramesden and Ri chard Vavasor. Its gate way, nearly op posite New Inn hall, is still standing. The materials of the chapel, which is said t have been a very fair fabric, built of free stone, with very good workmanship, were given to Brazenose college to be used in the building of their chapel. St. Mary college was honoured by the residence of Erasmus, who studied in it during the years 1497 and 1498.

11. St. Bartholomew's Hospital. About half a mile eastward of this city was the little hospital of St. Bartholomew, as ancient as the reign of Henry the first, and probably founded by that prince, when he built his palace at Beaumont. It consisted formerly of a master who was a priest, two healthful brethren, six infirm or leprous brethren, and a clerk. It being of royal foundation, Edward the third gave it in 1328 to Oriel college, on condition that they maintained in it a chaplain and eight poor brothers.

12. St. John's Hospital, without the east gate, consisting of a master and several brothers and sisters, was in being in the reign of king John, who was a benefactor to it. Henry the third new founded, or at least new built it in 1233, laying the first stone himself. Henry the sixth gave the master and brethren leave to give up and convey this house and all the estates belonging to it, to William Wainfleet, bishop of Winchester, about the year 1456, who on or near the site of it laid the foundation of

his magnificent college with the hall adj
ing, to the honour of St. Mary Magdal

13. Austin Friars. Henry the t
at the instance of Sir John Handlo, a
wards of Borstall, knt. gave in 1268
friars eremites of the order of St. Au
a piece of ground in the parish of I
Cross or Holywell, whereon to build a
pel and lodgings, which they perfecte
the bounty of the said Sir John, and o
charitable persons. Here they contir
till the general suppression, and the sit
this priory was sold, 6 Edw. 6, to He
duke of Suffolk, from whom it came
Dorothy Wadham, who upon part o
founded Wadham college.

14. Black Friars. The Domini
preaching, or black friars, in the first
of their coming into England, viz. in 1
repaired to Oxford, where, by the mu
cence of Isabel de Bulbec, widow to Rol
earl of Oxford, they obtained groun
the parish of St. Edward, whereon to b
an house and chapel; but this situation
ing too confined, about forty years a

they removed their habitations to a little island near the water-gate, in the parish of St. Ebbe, which was given them by Henry III. Here the brethren of this order, many of them eminent for their learning, continued till the dissolution.

XV. Grey Friars. The Franciscan, Minor, or Grey Friars, came to Oxford in 1224, and settled in St. Ebbe's parish, in houses and pieces of ground assigned them by Richard le Mercer, Richard le Miller, &c. which were confirmed and enlarged by *Hen.* III. who was their chief founder or benefactor. This friary, with the fine chapel and the large inclosures belonging to it, was granted, together with the Black Friars, 36 Henry VIII. to Richard Andrews and John Howe, who alienated them in the same year to one Richard Gunter.

XVI. White Friars. The Carmelite or White Friars, first settled in this city about the year 1254. Their habitation at first was near the river opposite to Rewley, in a house given them by Nicholas de Meules or Molis, sometime governor of

the castle of Oxford, on the west side of Stockwell Street, now part of Worcester College. But sixty years after, Edward II. gave to twenty-four of these Friars, the royal palace of Beaumont, which Henry I. had built in the north part of the city. Here they continued till the general dissolution, and then this friary, with all its appurtenances, was granted to Edward Powell of Sandford, 33 *Hen.* VIII.

XVII. Crouched Friars. The crouched or crossed Friars, had in Grandpont, not far from Broadgate Hall, in the parish of St. Michael, at Southgate, an habitation of the gift of Richard Cary, sometime mayor of the city, *temp. Edw.* I. but about the year 1348, they procured a house and chapel in the parish of St. Peter in the East, near the church.

XVIII. Friars de Sacco. Just without the west gate, near the castle, in a place where formerly the church of St. Benedict, or St. Budoc, stood, Henry III. placed the Friars de Penitentia Jesu or de Sacco, who continued here till they were suppressed

with some other mendicant orders in 1307, and then the site of this house and their other possessions were annexed to the Grey Friars.

XIX. Trinity-House. On the south side of the street, without the east gate, opposite Magdalen Hall, near the lane which leads from Magdalen College to the field behind Merton College, Edmund Earl of Cornwall founded a small house and chapel for Trinitarian Friars of the redemption of captives, A. D. 1291. They had likewise a chapel within the east gate, which, together with several halls, was purchased by William of Wykeham, to make room for his foundation of New College. What became of this monastery, which was very poor, or when it was suppressed, does not appear.

LXIX. MONASTIC ŒCONOMY.

As in the course of this work, frequent mention may be made of Monasteries, &c. a brief account of these establishments

and of the officers which belonged to some of the largest of them, as well as of their different buildings and apartments, it is presumed, will not be uninteresting, and may serve to convey some idea of the internal œconomy of those institutions.

Under the general name of RELIGIOUS HOUSES are comprehended cathedral and collegiate churches, abbies, priories, colleges, hospitals, preceptories, and friaries.

IN CONVENTUAL CATHEDRALS the bishop was in the place of an abbot, and had the principal stall on the right hand of the entrance into the choir.

COLLEGIATE CHURCHES AND COLLEGES consisted of a number of secular canons, living together under the government of a dean, warden, provost or master; and having, for the more solemn performance of divine service, chaplains, singing-men, and choristers belonging to them.

AN ABBEY was a society of religious people, having an abbot or abbess to preside over them. Some of these were so considerable that their abbots were called

to parliament, and had seats and votes in the House of Lords. They had the power and authority of bishops within the limits of their several houses, gave the solemn benediction, conferred the lesser orders, wore mitres, sandals, &c. and carried crosses or pastorals in their hands; and some of their houses were exempted from the jurisdiction of the archbishop and bishop, and subject to the pope only. Their mitres differed a little from those of the bishops, who carried their crosiers in their left hands, but the abbots carried them in their right hands. Fuller says, that, 49 *Hen.* III. sixty-four abbots and thirty-six priors were called to parliament; but this number being too great, Edward III. reduced it to twenty-five abbots and two priors, to whom were afterwards added two abbots. So that there were twenty-nine in all, and no more, who constantly enjoyed this privilege, viz. the abbot of Tewkesbury, the prior of Coventry, the abbots of Waltham, Cirencester, Saint John's at Colchester, Croyland, Shrewsbury, Selby, Bardney, St.

Bennet's of Hulme, Thorney, Hide, Winchelcombe, Battel, Reading, St. Mary's in York, Ramsey, Peterborough, St. Peter's in Gloucester, Glastonbury, St. Edmundsbury, St. Austin's in Canterbury, St. Alban's, Westminster, Abingdon, Evesham, Malmsbury, and Tavistock; and the prior of St. John at Jerusalem, who was styled "Primus Angliæ Baro;" but it was with respect to the lay barons only, for he was the last of the spiritual ones. The first twenty-four of these are placed in the order in which they went to parliament, 3 *Hen.* VIII. Hearne thinks that they took place in the House of Lords according to the seniority of their creation; but Anstis is of opinion, that "some of the abbots, like the bishops, had by virtue of their abbies, a certain fixed precedency, and that others of them took place according to the priority of their creation." Many have assigned the first place to the abbot of St. Alban's, because St. Alban was the first martyr in this kingdom.

A PRIORY was a society of Religious,

where the chief person was termed a prior or prioress, and of these there were two sorts.

FIRST. When the prior was chief governor, as fully as any abbot in his abbey, and was chosen by the convent.

SECONDLY. Where the priory was a cell, subordinate to some great abbey, and the prior was placed and displaced at the will of the abbot. But there was a considerable difference between some of these cells. For some were altogether subject to their respective abbies, who sent them what officers and monks they pleased, and took their revenues into the common stock of the abbies. But others consisted of a stated number of monks, who had a prior sent them from the abbey, and paid a pension yearly as an acknowledgment of their subjection, but acted in other matters as an independent body, and had the rest of their revenues for their own use. These priories or cells, were always of the same order with the abbies on whom they depended, though sometimes of a different sex, it be-

ing usual after the conquest, for the great abbies to build nunneries in some of their manors, which should be priories to them, and subject to their visitation.

PRIORIES ALIEN were cells to foreign monasteries; for when manors or tithes were given to foreign monasteries, the monks either to increase their own rule, or perhaps rather to have faithful stewards of their revenues, built convenient houses for the reception of a small convent, and then sent over such a number as they thought proper, constituting priors over them. And there was the same difference in these cells as in the former. For some of them were conventual and had priors of their own choosing; and these were entire societies within themselves, and received the revenues belonging to their several houses for their own use and benefit, paying only the ancient apport, or what was at first the surplusage, to the foreign house. But others depended wholly upon the foreign houses, their priors were set over them, their monks were often foreigners, and re-

moveable at pleasure; and they returned all their revenues to the foreign head houses. For which reason their estates were generally seized during the wars between England and France, and restored to them again on the return of peace.

These alien priories were most of them made by such as had foreign abbies of their own, or some of their family's foundation.

PRECEPTORIES were manors or estates of the Knights Templars, where, erecting churches for the service of God, and convenient houses, they placed some of their fraternity under the government of one of those more eminent Templars, who had been by the grand master created "præceptores templi," to take care of the lands and rents in that place and neighbourhood, and so were only cells to the principal house at London.

COMMANDRIES were the same among the Knights Hospitalars, as preceptories were among the Templars, viz. societies of those knights placed upon some of their estates in the country, under the govern-

ment of a commander, who were allowed proper maintenance out of the revenues under their care, and accounted for the remainder to the grand prior at London.

HOSPITALS were such houses for the relief of poor and impotent people as were incorporated by royal patents, and made capable of gifts and grants in succession. In these there were generally two or three Religious; one to be master or prior, and one or two to be chaplains and confessors. Hospitals were originally designed, in a great measure, for the relief and entertainment of travellers, and particularly of pilgrims.

In every abbey the chief officer was the ABBOT or ABBESS, who presided in great pomp, was generally called Lord Abbot, or Lady Abbess, and had a kitchen and other offices distinct from the common ones of the society.

In every priory the chief officer was the PRIOR or PRIORESS, who had the same power in priories, as abbots and abbesses had in abbies, but lived in a less splendid

and expensive manner; though in some of the greater houses they were called Lord Prior, and Lady Prioress.

Next under the abbot in every abbey, was the PRIOR, who in the Abbot's absence had the chief care of the house, and under him was the sub-prior, and in great abbies, the third, fourth, and even fifth prior, who had their respective shares in the government of the monks, &c. and were removeable at the will of the abbot, as all the other obedientarii or officers were. In every priory, next under the prior, was the sub-prior, who assisted the prior whilst present, and acted in his stead when absent.

The greater officers in the monastery of Croyland (and perhaps in most others) were,

I. MAGISTER OPERIS, or master of the fabric, who probably looked after the buildings, and took care to keep them in good repair.

II. ELEEMOSYNARIUS, or the almoner, who superintended the alms of the house

(which were every day distributed at the gate to the poor) who divided the alms upon the founder's day, and at other obits and anniversaries, and in some places provided for the maintenance and education of the choristers.

III. PITANTIARIUS, who had the care of the pitancies, which were allowances upon particular occasions over and above the common provisions.

IV. SACRISTA, or the sexton, who took care of the vessels, books, and vestments belonging to the church, looked after and accounted for the oblations at the great altar, and other altars and images in the church, and such legacies as were given either to the fabric or for utensils; he likewise provided bread and wine for the sacrament, and superintended the funerals.

V. CAMERARIUS, or the chamberlain, who had the chief care of the dormitory, and provided beds, bedding, and cloathing for the monks.

VI. CELLARARIUS, or the cellarer, who procured provisions for the monks, and for

strangers resorting to the convent, viz. all sorts of flesh, fish, fowl, wine, bread-corn, malt for their ale and beer, oatmeal, salt, &c. as likewise wood for firing, and all utensils for the kitchen.

VII. THESAURARIUS, or the Treasurer or Bursar, who received all the common rents and revenues of the monastery, and paid all the common expences.

VIII. PRECENTOR, or the Chaunter, who had the chief care of the choir service, and not only presided over the singing men, organist, and choristers, but provided books for them, paid them their salaries, and repaired the organs; he had also the custody of the seal, and kept the Liber Diurnalis or chapter book, and provided parchment and ink for the writers, and colours for the limners of books for the library.

IX. HOSTILARIUS, or HOSPITILARIUS, whose business it was to see strangers well entertained, and to provide firing, napkins, towels, and such like necessaries for them.

X. Infirmarius, who had the care of the Infirmary and of the sick monks who were carried thither.

XI. Refectionarius, who looked after the hall, provided table-cloths, napkins, towels, dishes, plates, spoons, and all other necessaries for it, even servants to wait there; he likewise kept the cups, salts, ewers, and all the silver utensils belonging to the house, except the church plate.

These were the principal officers who were monks. There were others of inferior note, beside lay-officers and servants.

Among the different buildings and apartments, may be reckoned,

I. The Gate-house, where the porter resided.

II. The Refectorium, or common hall, where the monks dined together, and where on great solemnities the abbot honoured them with his presence.

III. The Locutorium, or parlour.

IV. The Oriolium, or the Oriol, so called from its bay, or projecting window.

"The use hereof," says Fuller, "is known for monks, who were *in latitudine morbi*, rather distempered than diseased, to dine therein, it being cruelty to thrust such into the infirmarie, where they might have died with the conceit of the sicknesse of others."

V. The Dormitorium, or Dormitory, in which were placed their beds.

VI. The Lavatorium, or Laundry, where their cloaths were washed, and where they washed at the conduit.

VII. In every great abbey there was a large room called the Scriptorium, where several writers made it their whole business to transcribe books for the use of the library. They sometimes indeed wrote the leiger books of the house, and the missals, and other books used in divine service; but they were generally employed on other works, viz. the Fathers, Classics, Histories, &c. John Whethamstead, abbot of St. Alban's, caused above eighty books to be transcribed during his abbacy. Fifty-eight

were transcribed by the care of one abbot, at Glastonbury; and so zealous were the monks in general for this work, that they often got lands given, and churches appropriated for carrying it on.

VIII. THE LIBRARY, which in most of the great monasteries was furnished with a variety of choice manuscripts.

IX. "All is marred," says Fuller, "if the kitchen be omitted, so essential a requisite, with the larder and pantry, the necessary suburbs thereof."

In a conventual or abbey church, we find,

1. THE CLOISTERS, or the place for burial, and in which the monks walked and studied.

2. NAVIS ECCLESIÆ, the nave or body of the church.

3. THE ROOD-LOFT, which contained the crucifix and the music.

4. GRADATORIUM, a space containing the ascent out of the nave into the choir.

5. PRESBYTERIUM, or the Choir, on the

right side of which was the abbot's stall, and that of the prior on the left; the monks were on each side, and chaunted the service alternately.

6. VESTIARIUM, the Vestry, where their copes, &c. were deposited.

7. VAULTA, or vault, being an arched room over part of the church, which in some abbies, as at St. Alban's, was used to enlarge their dormitory, where the monks had twelve beds for their repose.

8. CONCAMERATIO, being an arched room between the east end of the church, and the high altar.

The remaining rooms of a monastery stood at a distance from the main structure: such as

1. THE ELEEMOSYNARIA, or Almonry, where they maintained the poor.

2. THE SANCTUARY, where debtors and malefactors obtained refuge.

3. THE INFIRMARY, in which the sick were attended.

4. At a distance from these stood the STA-

BLES, over which the *Stallarius*, or the master of the horse presided, and under him the *Provendarius*, who, as his name imports, provided provender for the horses. These were divided into four ranks, and as Fuller observes, "It would puzzle all the jockies in Smithfield to understand the meaning of their names:"

1. *Manni*, being geldings for the saddle, of the larger size.
2. *Runcini*, runts, small pad-nags.
3. *Summarii*, sumpter horses.
4. *Averii*, cart or plough horses.

Besides the forementioned buildings, there was a prison for incorrigible monks; the abbot had "*tetrum et fortem carcerem*, a strong and hideous prison, where their obstinacy was corrected into reformation."

They were obliged to attend service in the church or chapel, seven times within the four and twenty hours. The services were arranged in the following manner:

First, at cock-crowing, or the *nocturnal*; this service was performed at two o'clock in the morning.

Secondly, The *Mattins*: these were at the first hour, or, according to our computation, at six o'clock.

Thirdly, The *Tierce*, at nine o'clock.

Fourthly, The *Sext*, at twelve o'clock at noon.

Fifthly, The *None*, at three in the afternoon.

Sixthly, The *Vespers*, at six in the afternoon.

Seventhly, The *Compline*, soon after seven.

The monks were always to walk two together. This was to guard their conduct, and furnish them with a witness to defend their behaviour.

From Easter to Whitsuntide, they dined at twelve and supped at six. In this interval, they observed no fasts.

At other times they were bound to fast till three o'clock, on Wednesdays and Fri-

days. The twelve days in Christmas were excepted in this canon.

Every day in Lent they were enjoined to fast till six in the evening.

They were not allowed to talk in the refectory at meals.

They were likewise to attend to the Scriptures read to them at that time.

The *Septimarians* were to dine by themselves, after the rest. These *Septimarians* were so called, because their office continued but a week, such as the reader, waiters, cooks, &c.

The superior was never to dine alone; when there were no strangers, he was to invite some of the brothers to his table.

LXX. CURIOUS ECCLESIASTICAL CONSTITUTIONS.

Among the constitutions made in a solemn synod, which was summoned by Anselm, Archbishop of Canterbury, and held at Westminster, in 1102, are the following:

That no clerks be provosts or proctors of secular matters, or judges in blood.

This is the reason, saith the Appendix to Harpsfield (reporting is no approving of his judgment) why bishops being arraigned for their lives, are not to be tried by their peers, but by a jury of ordinary men; because debarred by their canons to be judges of lay-peers in like cases, and therefore it was conceived unfitting that they should receive that honour, which they could not return *.

That priests should not go to public drinkings, *nec ad pinnas bibant*, nor drink at *pins*.

This was a Dutch trick (but now used in England) of artificial drunkenness, out of a cup marked with certain pins, and he accounted the man, who could nick the pin, drinking even unto it; whereas to go above or beneath it, was a forfeiture. Hence probably the proverb: *He is in a merry pin* †.

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* Fuller's Ch. Hist. † Ibid.

That abbots make no knights, and that they eat and sleep in the same house with their monks, except some necessity forbid.

It appeareth it was the ancient custom of abbots in this age to make knights. Thus Brando the abbot of St. Edmund's-Bury, knighted Heward his nephew, having first confessed his sins, and received absolution. Indeed in those dayes men's minds were so possessed, that they thought nothing well and fortunately done, but what came from church-men. Whereupon he that was to be made a knight, first offered his sword upon the altar, and after the gospel read, the priest put the sword first hallowed upon the knight's neck with his *benedictum*, and so having heard mass again, and received the sacrament, he became a lawful knight. And seeing the holy war was now begun, no wonder if church-men made knights: and that age conceived that a knight's sword, dipt in holy water, was well tempered and became true metal indeed: why abbots were now prohibited to confer this honour, the cause is not rendered; whether because it made knighthood too common, or that this priviledg was reserved only for higher prelates, such as bishops, and archbishops were, or that it

was an incroachment upon the royal dignity, it being as proper for kings to ordain priests, as for abbots to dub knights. This is most sure, that notwithstanding this canon, King Henry I. some years after granted, and King John confirmed to the abbot of Reading, the power of knighting persons, with some cautions of their behaviour therein *.

That criniti, such as wear long hair, be so shaven, that part of their ears may appear, and their eyes not be covered.

Criniti as opposed to *tonsi*, extended to all lay-persons. If any demand how it came within the cognizance of the church to provide about their trimming (which might well have been left to the partie's pleasure, and his barber's skill) know this canon was built on the Apostle's words, *doth not even nature itself teach you, that if a man have long hair, it is a shame unto him.* And the church forbad whatsoever was a trespass against christian decency. Gildas giveth this character of the Picts: furciferos magis vultus pilis quam corporum pudenda vestibus tegentes, that they

* Fuller's Ch. Hist.

rather covered their thievish eyes with their hair, than their shame with cloaths: which ruffian-like custom of long hair, now used by the Normans, was here justly restrained *.

LXXI. FAIR ROSAMOND AND THE NUNNERY OF GODSTOWE, MEDLEY, AND BINSEY.

Extracts from "A Discourse about fair Rosamond and the Nunnery of Godstowe, with occasional notes about Binsey; written in the year 1718," by Thomas Hearne, and printed in his notes to Gul. Newbrigensis.

Mr. Stow's Account of the Death of Rosamond.

It is well known that Rosamond Clifford is reported to have been one of the concubines of King Henry II. a prince of very great virtues, though noted also for several vices, and that too by coeval writers, among whom is that most impartial and excellent historian, William of Newbo-

* Fuller's Ch. Hist.

rough. As he was naturally inclined to an immoderate love of women, so he could not resist the charms of this young lady, who is said to have been the master-piece of nature, and to have been the most complete beauty of that age. I shall not here amass together all that is transmitted to us about her *. That would be only to confound and perplex the reader. But I shall content myself with what Stow has written concerning her, and with some short observations that I have made myself, which must be looked upon as an addition to what I printed about her a few years since at the end of the second volume of Leland's Itinerary. The passage in Stow is in page 154, of the folio edition of his Annals, in these words: "Rosamond the fayre daughter of Walter, Lord Clifford, concubine to Henry II. (poisoned by Queene Elianor

* She is said to have been born in Clifford Castle, in Herefordshire, of which some picturesque ruins remain near the banks of the Wye, and which was the baronial residence of the Lords de Clifford. E.

as some thought) dyed [A. D. 1177] at Woodstocke, where King Henry had made for her an house of a wonderful working, so that no man or woman might come to her, but he that was instructed by the king, or such as were right secret with him touching the matter. This house after some was named Labyrinthus or Dedalus worke, which was thought to be an house wrought like unto a knot in a garden, called a maze; but it was commonly said, that lastly the queene came to her by a clewe of thridde, or silke, and so dealt with her, that she lived not long after; but when shee was dead, shee was buried at Godstowe, in an house of nunnes, beside Oxford, with these verses upon her tombe:

"Hic jacet in tumba, Rosa mundi, non rosa munda,
Non redolet, sed olet, quæ redolere solet.

"The rose of the world, but not the cleane flowre
Is now here graven, to whom beauty was lent;
In this grave full darke now is her bowre,
That by her life was sweete and redolent.
But now that she is from this life blent,
Though shee were sweete, now foully doth she stir
A mirrour good for all men that on her think

2. His account of her body's being removed out of the quire of the church of Godstowe.

This lady's father having been a great friend to this nunnery, and she having spent part of her time among the nunns, who, during the innocent part of her life, were mightily delighted with her conversation (for her parts were equal to her beauty) no one will wonder, that, after her death, her body was conveyed hither (especially since she herself was likewise a considerable benefactress to the place) and buried in one of the chief parts of the church. History informs us, that it was laid in the middle of the quire, and that there was a very handsome tomb erected to her memory, with very fine lights all about it constantly burning. King Henry himself had also a particular affection for the place, as well as he had for this most accomplished lady. No scruples, therefore, hindered the abbess and nunns from permitting her to be laid in so sacred a part of the church, especially since there

was a very handsome gratuity left by her to pray for her after her death. But then after her body had continued in this manner for about fourteen years, Hugh Bishop of Lincoln (a man of a very holy life) caused it to be removed, as is noted by Hoveden and other historians, among whom we ought to reckon Mr. Stow, who hath left us the following account of this transaction, which seems to me to be also taken from Leland's Memoirs, though he hath not been pleased to name his voucher. "Hugh Byshop of Lincolne came [A. D. 1191] to the abbey of the nunnes, called Godstowe, betweene Oxford and Woodstocke, and when he had entered the church to pray, he saw a tombe in the middle of the quire, covered with a pall of silke, and set about with lights of waxe. And demanding whose tombe it was, he was answered, that it was the tombe of Rosamond, that was sometime lemman to Henry II. of that name, King of England, who for the love of her, had done much good to that church. Then quoth the bishop, take out of this place the har-

lot, and bury her without the church, least Christian religion should grow in contempt, and to the end that through example of her, other women being made afraid, may beware, and keepe themselves from unlawfull and advouterous company with men."

§3. *Innocent diversions allowed to the nunns of Godstowe.*

It is a common report among some, that the nunns of Godstowe were so confined, as to be hindered from any kind of recreation. But there is no ground for this. They had all the liberty that was proper to be allowed, which brought great reputation to the place, as well as satisfaction to the parents and relations of such as were educated and bred up here. They were not abridged even the privilege of spending one day in the year at Godstowe fair. But then there was a particular caution used, that they should not transgress the rules of modesty. Godstowe itself wanted nothing that was requisite for pleasure. Here were fine recesses and delicate walks; but then

even the most exquisite things of this kind by degrees grow tiresome, unless attended with variety. For that reason the nunns here were permitted to go to neighbouring places (as well as to places of a more remote distance) on purpose to prevent the ill consequences of a too confined life. And, at such times, they omitted no kind of mirth that was innocent. This was a method that could not but engage people to enter into a religious course of life. Nor can any one justly blame whatever of this kind is managed with discretion, innocent diversions being contrary neither to scripture nor primitive practice.

§4. *Rosamond used to solace herself with the nunns at Medley.*

One of the places where the nunns used to recreate themselves was Midley, or Medley, a large house between Godstowe and Oxford. Being in the midway, it thence received the name. In some writings, I have seen, it is called the townlet, or township, of Midley. Whence I gather, that

here were formerly more houses than one. It belonged to Godstowe, being given to the nunnery in King Henry the second's time, by Robert de Witham, who had three daughters that were nunns at Godstowe. This donation was afterwards confirmed by Vincent de Witham, son to the said Robert. Vincent likewise gave lands, situated in another place, to the nunnery; and this he did, not only upon his father's but also upon his own account, he having two daughters that were nunns here. The Wighthams were persons of great note and distinction. Rosamond was well acquainted with the family, and she received signal favours from it. She became acquainted there by her interest with the nunns of Godstowe. The same acquaintance made the family respected by King Henry II. It was customary for Rosamond to come to Medley with the nunns, and much mirth passed on such occasions, the place being very pleasantly situated just by the river, and care being taken that no disturbances should be given to them, whenever they

had a mind, which in summer time was frequent, to solace themselves here. There was the more need for preventing such disturbances, because of the great concourse of persons that came from Oxford and other places, to divert themselves here, it being celebrated for its pleasantness; as it hath been since also a famous place for recreation in summer time; whence it is that George Withers writes thus in a love sonnet, printed in the year 1620.

In summer time to *Medley*
My love and I would goe,
The boate-men there stood ready,
My love and I to rowe:
For creame there would we call,
For cakes, for pruines too,
But now alas sh'as left me,
Falero, lero, loo.

This place having formerly belonged to the nunnery, some have thence concluded, upon a view of it, that it was a sort of religious house itself. But that is a mistake, there never having been so much as a con-

secrated oratory there, that ever I could hear of. Yet the nunns had their private devotions here in some particular room set apart for them, if they happened at any time to stay longer than ordinary, which might now and then be occasioned by unforeseen accidents.

But though there was no oratory at Medley, yet there was a small chapell or church at Binsey, not a great way from it, and this chapell or church (being one of those churches, as Sandford near Oxford was another, that the ancients called *Feldcirce*, or *Feldchirches)* stood then, as it does now, in the same place where there was an oratory built by St. Frideswide. For the sake of St. Frideswide, the nunns came often to Binsey, as did likewise Rosamond, and many pious descants were made at such times, particularly about St. Frideswide, and her adventures to secure her chastity when she was attacked by Algar, who was a petty king, and courted her for his wife, she being also the daughter of a petty king named Didanus, who often resided in Oxford. One reason too of their coming thi-

ther was for the sake of the well (called to this day by the name of *St. Margaret's Well)* which is on the west side of the chapell, and is said to owe its original to the prayers of St. Frideswide, who, in her afflictions, addressed herself to St. Margaret. The place where this chapell or church is built was formerly called *Thornebyri*, being at that time full of thorns (as the famous parliamentary mitred abbey of Thorney in Cambridgeshire was) and so wooded as to afford an admirable shelter for this religious and very devout lady. And though there be no houses now by the chapell, yet in those times there were several, being built also by St. Frideswide herself. I have heard of foundations of buildings, which confirm this assertion.

As a contrast to the quaintness of the preceding narrative, we will here insert the following beautiful Latin verses, written many years ago, by the present venerable and learned Archbishop of York, which resent a picture of the ruins of Godstowe

nunnery, "drawn," says Dr. Warton *, "it should seem on the spot, and worthy the hand of Paul Brill :"

Quà nudo Rosamunda humilis sub culmine tecti
Marginis obscuri servat inane decus;
Rara intermissæ circum vestigia molis,
Et sola in vacuo tramite porta labat :
Sacræ olim sedes riguæ convallis in umbra
Et veteri pavidum religione nemus.
Pallentes nocturna ciens campana sorores,
Hinc matutinum sæpe monebat avem ;
Hinc procul in mediâ tardæ caliginis horâ
Prodidit arcanas arcta fenestra faces :
Nunc muscosa extant sparsim de cespite saxa,
Nunc muro avellunt germen agreste boves.
Fors et tempus erit cum tu, Rhedycina, sub astris
Edita, cum centum turribus, ipsa cades.

LXXII. MODIUS SALIUM.

A collection of anecdotes and jests, under the above title, appeared in print in the year 1751. It was published from Anthony

* Essay on the Genius and Writings of Pope, vol. I, p. 21.

Wood's own manuscript papers. They are in general very coarse, but some are curious, being descriptive of the manners which prevailed at that time in a place, concerning which the most minute circumstances cannot fail to be interesting. As a specimen of the latter kind, we have selected the few which follow.

1. In the year 1603 were proctors of the University of *Oxon*, Mr. *Christopher Dale*, of *Merton College*, and Mr. *William Laud**, of *St. John's*. The former was a very severe man in his office, and thereby got hatred of many: the other was a very little person in body, but civil and moderate. Whereupon *Dale*, when he made a speech in convocation at the giving up of his office, was not only hiss'd and hooted at by the undergraduates there, but in his way home; and thereupon it was said by a *Merton* College man, *that he was proctor cum parvâ Laude*. Mr. *Alex. Fisher*, of

* Afterwards Archbp. of Cant.

Merton College, used often to tell this story.

2. The vice chancellor meeting a bachelor of arts in his boots, told him that they should cost him ten groats; *I thank your worship,* saith the bachelor, *my shoemaker told me they should cost me ten shillings.*

N.B. There was a statute against bachelors and undergraduates wearing boots, and the mulct was, as I think, ten groats.

3. Mr. *John Day,* of *Oriel College,* published certain sermons on this text, *Are there not twelve hours in the day*; and he entitled it *Day's Dial,* and hath a *dial* in the title page.

4. On *Merideth,* organist of New College.

Here lies one blown out of *breath,*
Who liv'd a *merry life,* and dy'd a *merry death.*

He was the miller's son of *Oseney,* and died, as I remember, about 1657. He was a good scholar, but managed and spent his time so, that he comprehended it in these two verses:

Morn. mend hose, stu. Greek, breakfast, Austin quoque dinner.

Afternoon, walk me. cra. nu. take a cup quoque supper.

That is, in the morning mend his hose, study Greek, breakfast, study Austin; then go to dinner. In the afternoon, walk in the mead of Christ Church, crack nuts, and drink, and then for supper.

5. What's your name, quoth proctor *Fell*, to a scholar of *Merton*, when he met him late at night; *Gall*, answered he. *Out you rascal*, replied the proctor, *do you jeer me?* and forthwith committed him. These matters pass'd between *Sam Fell*, the proctor of the University of *Oxon*, 1614, and *Thomas Gaule*, or *Gall*, afterwards, or at that time, fellow bac. of *Merton*.

6. The *Gentlemen Commoners* of the University of *Oxford*, petitioned to sit with their caps on their heads, at St. Mary's church, as the *masters* and *bachelors* did, alledging some of them to have been their *servitors* but the other day. This, as it seems, being denied, these verses were made.

Rather then we'll be made,
Such slaves to this trade,
And suffer such abuses,
We'll go to *All-Hallowes*,
And the Church by the *Gallows*
To hear doctrines and uses.

The church by the gallows is *Holywell*, for then the gallows stood where the corner house by the tower or turret in *Magdalen* College wall now stands.

7. Under the dial in *All Souls* quadrangle, is written, *pereunt et imputantur*, and *et* is just under the figure XI. whereupon Mr. *Prestwich* used to say, when the shadow of the gnomon came to *et* 'twas *Eating*-time *.

* It was the custom for colleges, and indeed for most other people, till towards the middle of the seventeenth century, to dine at ten or eleven o'clock in the forenoon. "With us (says the preface to Holingshed) the nobilitie, gentrie, and students, do ordinarilie go to dinner at eleven before noone, and to supper at five, or between five and six, at afternoone. The merchants dine and sup seldome before twelve at noone and six at night, especiallie in London. The husbandmen dine also at high-noone, as they call it, and sup at seven or eight; but out of the terme, in our universities, the scholars dine at ten."

8. In the year 1649, the new president and fellows of Magdalen College, caused the picture of our Saviour to be taken down out of the window of their chapel, (in which is represented the day of judgment) but left the picture of the Devil standing; whereupon a countryman seeing what had been done, said: *Blez uz, what a revormation is here; what! pluck down* God *and set up the* Devil. But this picture was again set up in 1675.

9. A waggish scholar, of Christ Church, did thus characterize the Doctors *Fell, Dolben, Allestry,* 1664. Dr. *John Fell,* who was a *long lean man,* a *Jack* or *Pike*; Dr. *John Dolben,* a *fat round man,* the *Chubb;* Dr *John Allestry, a lean man with a red face,* a *Red Herring.* The *Terræ Fil.* had, I remember, this in his speech.

10. One of the fellows of *Exeter,* when Dr. *Prideaux* was rector, sent his servitor after nine o'clock at night, with a large bottle to fetch some ale from the alehouse. When he was coming home with it under his gown, the proctor met him, and asked him *what he did out so late, and what he*

had under his gown? He answered, that his master had sent him to the stationer's to borrow *Bellarmine,* which book he had under his arm; and so went home. Whence a bottle with a big belly is called a *Bellarmine,* to this day, 1667.

LXXIII. A COMPANION TO THE GUIDE, AND A GUIDE TO THE COMPANION: BEING A COMPLETE SUPPLEMENT TO ALL THE ACCOUNTS OF OXFORD HITHERTO PUBLISHED, &c. &c.

Tu tibi Dux Comiti, *Tu* Comes *ipsa* Duci!
Ovid. Epist. xiv. v. 106.

The *Jeu d'Esprit* under the above title, is generally attributed to the pen of the late Rev. Thomas Warton, fellow of Trinity College, and poet laureat. We have selected his account of the libraries and schools, which is replete with wit and humour.

"The prevailing notion is equally erroneous with regard to the number of our Libraries. Besides those of *Radcliffe, Bod-*

ley, and the private colleges, there have of late years been many libraries founded in our *coffee-houses*, for the benefit of such of the academics as have neglected, or lost, their Latin and Greek. In these useful repositories, *grown gentlemen* are accommodated with the *Cyclopædia*, in the most expeditious and easy manner.—The MAGAZINES afford History, Divinity, Philosophy, Mathematics, Geography, Astronomy, Biography, Arts, Sciences, and Poetry.—The REVIEWS form the complete critic, without consulting the dry rules of Aristotle, Quinctilian, and Bossu; and enable the student to pass his judgment on volumes which he never read, after the most compendious method.—NOVELS supply the place of experience, and give lectures of intrigue and gallantry.—OCCASIONAL POEMS diffuse the itch of rhyming, and happily tempt many a young fellow to forsake logic, turn *smart*, and commence author, either in the pastoral, lyric, or elegiac way.—POLITICAL PAMPHLETS teach the inexpediency of continental con-

nections; that for the punishment of French perfidy, we should wage perpetual war with that nation; and that our conquests in America will raise the jealousy of all *Europe*.

"As there are here books suited to every taste, so there are liquors adapted to every species of reading. Amorous tales may be perused over *arrack punch* and *Jellies*; insipid elegies, over *orgeat* or *capilaire*; politics, over *coffee*; divinity, over *port*; and defence of bad generals and bad ministers, over *whipt syllabubs*. In a word, in these libraries instruction and pleasure go hand in hand; and we may pronounce, in a *literal* sense, that learning remains no longer a *dry* pursuit.

"The most ancient and considerable of these, is that in New College Lane *, founded by the memorable Mr. *Johnson*. He was accordingly constituted the first

* "Sinceour last edition it has obtained a *Liceat migrare*, and now subsists in a commodious stone edifice at the entrance of Holiwell."

librarian, and upon his retiring to the *Isle of Wight*, for the private pursuit of his studies, was succeeded by librarian *Hadley*, who, though now removed, still accomodates *students* on their way to London: and a *female* librarian at present fills this important department with applause.

"That the reader may not be surprized at our mentioning a female librarian in *Oxford*, (which would be perhaps less uncommon, if fellows of colleges were allowed to marry) it must be remarked, that the other libraries, established on this plan, viz. *Tom's*, *John's*, &c. &c. are also conducted by females; who, though properly the *sub-librarians*, have usurped the right of their husbands in the execution of this respectable office.

"With regard to the numerous *manuscripts* of these libraries, they are oblong folios, bound in parchment, lettered on the plan of Mr. *Locke's* Common Place Book, and kept under the sole and immediate inspection of the librarian.

"These manuscripts, which are daily in-

creasing, are carefully preserved in the *archives* of each respective library. Few of the students are fond of consulting these manuscripts; and the librarians are often obliged to force them into their notice, by circulating, from time to time, detached specimens of their contents.

"The SCHOOLS of this University are also more numerous than is commonly supposed; among which we must reckon three spacious and superb edifices, situated to the southward of the High-Street, one hundred feet long, by thirty in breadth, vulgarly called *Tennis Courts*, where *exercise* is regularly performed both morning and afternoon. Add to these, certain schools, familiarly denominated *Billiard Tables*, where the *laws of motion* are exemplified, and which may be considered as a necessary supplement to our courses of experimental philosophy. Nor must we omit the many *Nine-pin* and *Skittle-alleys*, open and dry, for the instruction of scholars in geometrical knowledge, and particularly for proving the *centripetal* principle.

"Other SCHOOLS, and places of academical discipline, not generally known as such, may be mentioned. The *Peripatetics* execute the courses proper to their system upon the *Parade*. NAVIGATION is learnt on the *Isis*; GUNNERY on the adjacent hills; HORSEMANSHIP on *Port Meadow*, *Bullingdon-Green*, the *Henley*, *Wycombe*, *Woodstock*, *Abingdon*, and *Banbury* roads. The *Axis in Peritrochio* is admirably illustrated by a *scheme* in a *phaeton*. The doctrine of the SCREW is practically explained most evenings in the private rooms, together with the MOTION OF FLUIDS."

END OF VOL. I.

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